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STEWARDSHIP OF LIFE AWARDS

Radio's Everett Mitchell discusses them with Dr. Fry

34, No. 40

JULY 2, 1952

) CENTS

The Highest Degree

IT WAS THE FINAL PAGE of the last chapter. She closed the heavy book with relief as she glanced wearily at the clock. The hands showed a depressingly late hour. That was the trouble with a profession, she thought resignedly. There was always the need for keeping abreast of new ideas and techniques. There was always the urgent necessity for growth. One could never stand still.

From long habit she reached for the Bible beside her bed, quickly read the suggested scriptural passage for the day, and scanned the brief commentary. Finally, her lips formed the words of the brief prayer. An instant later she switched off the light.

AS SHE LAY in the darkness waiting for sleep, a sudden and dismaying awareness banished all drowsiness. As a matter of course, she had given many hours to professional development. She had then devoted *minutes*—very few, at that—to spiritual growth. Where did her brief observance of the nightly ritual of Bible reading and prayer place her? she wondered. Perhaps in the eighth grade, probably lower, certainly far, far below the level of her so-called academic achievement with its many years of steady, planned progress.

Strange, she thought, how we feel a driving need to advance and to grow in the knowledge of everything except the Kingdom of God. So literate in secular matters, we are illiterate in those which are sacred.

Humbled but purposeful, she turned on the light once more and reached again for the Book on the bedside table.

—MARGUERITE G. SCHEY

The LUTHERAN — News Magazine of the United Lutheran Church in Am

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COVER PICTURE. Everett Mitchell, NBC's farm commentator, talks with Dr. Franklin Clark Fry about the "Stewardship of Life" awards he has established to encourage young people to practice their Christian faith in business and the professions. Two $500 awards will be presented to a young man or woman annually through the Lutheran Laymen's Movement.

THE CHURCH IN THE NEWS

ULC may open mission in Malaya

Since missionaries are now barred from China it seems like a good time for them to turn their attention to the 2.8 million Chinese in Malaya. This idea was endorsed June 17 by the United Lutheran Church Board of Foreign Missions, which voted to request the ULC convention in October for permission to support the new venture.

British troops have been fighting a long war against Communist bandits in the steaming Malayan jungles. Part of the British strategy has been to resettle the population of unprotected areas in 342 new villages where rice crops can be defended against the bandits. There are about 500,000 Chinese in these villages. Christian mission work has been begun in only about 40.

Lutheran headquarters would be in the city of Kuala Lumpur. A missionary and wife who have experience in China may be assigned to Malaya before the end of the year. Several Chinese workers may be sent to the field from Hong Kong.

World Lutheran project

Starting work in a new country isn't something United Lutheran missionaries do very often. (Most recent to be entered was China, 1925.)

The Malayan venture would fit into a new pattern of Lutheran world co-operation. Several months ago a Swedish bishop, Johannes Sandegren, from the Tamil mission field in India, held a conference in Malaya with Dr. Peng Fu of China, the Rev. K. Sitompul of the Batak Church in Indonesia, Dr. John Gronli from the U.S., and a dozen Malayans. (Lutherans from the Tamil area of India have settled in Malaya and have churches at Penang and Kuala Lumpur.)

Work in Malaya should be extended all races living there, it was agreed. Sp cial attention should be given first to t Chinese. A Lutheran Church of Mala was organized, with the Tamil congre tions as charter members. The Ku Lumpur church will provide space on property as a building site for a missi ary residence.

The ULC Board of Missions v queried by Dr. Fredrik Schiotz of Lutheran World Federation Commiss on World Missions regarding supply personnel and money for the undertaki Eventually the Lutheran churches India, Indonesia, Malaya, and China r unite, it is proposed.

Africans aren't satisfied

There was frank talk at Wittenb College last week about how Afric resent white-man rule.

"In the early days the black man cepted the Gospel from the white without question," said Mr. G. R. Ka gole of Uganda. "Then the brother the man who had brought the Bible c to the Cape, took away the land from black man, and imposed many restrict upon his freedom. Now our young are saying to the people, 'Give the v man back his Bible and let him giv back our land.' "

Mr. Katongole was among a scor people from Africa on the program a North American assembly on Af affairs held on the Wittenberg ca June 16-25.

Ambition for self-government is fl up all over Africa, it was repo Nigeria was cited as an example of cessful transfer of governmental au

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rom the British to the natives. ia's administrative staff is made up y of Europeans, but they are under in political control. "Until these es began," said Dr. Robert Gar- "they were considered impossible. still seem incredible, but they are eration."

presentatives of 30 foreign mission s of American denominations par- ed in the conference, studying the r attitude of the missionary in help- ne Africans in their transition to overnment.

urch-supported as well as govern- schools in Africa were criticized. cation given the African is only fit e mentality of slaves," it was said. epares Africans to be little more clerks "for the profit of the white rs . . . It does not equip us to com- economically with other races."

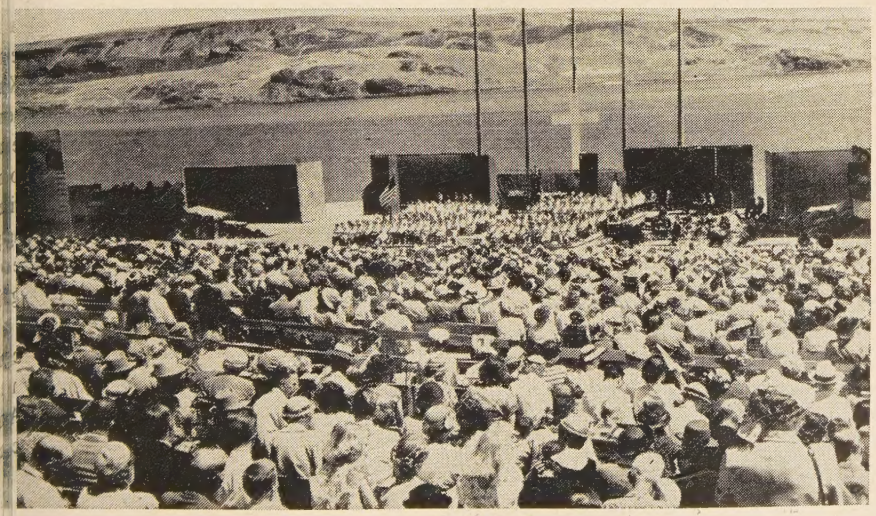
ner Lutheran church favors merger

hundred per cent approval for merger of churches within the American Lutheran Conference was voted by the United Evangelical Lutheran Church at its convention June 17-22. The UELC is a group of 180 congregations of Danish background.

UELC action brought the score up to 3 to 1 in the voting on merger of the five churches of the American Lutheran Conference. The Evangelical Lutheran Church and the Lutheran Free Church decided earlier in June to share in blueprinting plans for a merged church. The Augustana Lutheran Church said it would not participate unless merger discussions are opened to all Lutheran churches of America which may wish to come in.

German churchmen speak for the people

Stern protests to Communist officials in the German Soviet Zone came from Protestant bishops in mid-June against rough tactics in creating a three-mile no-man's-land along Germany's east-west border (*see page 10*).



WELCOMING THE WATER

ousand attended a thanksgiving service at Soap Lake, Washington, last month as from the Columbia River began flowing into irrigation channels which will create ion acres of new farmland. Space will be provided for 12,000 farm families

Thousands of families have been moved from the borderlands of Thuringia, Saxony, and Mecklenburg. They are deported without warning and can't take along their farm equipment or livestock.

Eight bishops in East Germany urged the Communists not to be inhuman in doing what they consider necessary. Also they called on congregations in areas to which German families are being deported to help "their afflicted brothers" and to "exercise the greatest friendliness toward them."

East German Premier Otto Grotewohl ridiculed the churchmen's protest when he spoke at a Communist meeting in East Berlin. The bishops kept quiet until after "the Western press termed as inhuman the Soviet Zone's security measures," he said. "We have no need for advice which originates in the camp of the Western warmongers."

Congregationalists approve merger

The vote was about as close as a vote can be—491 to 489—when Congregationalists decided in mid-June to go ahead with plans for merging their churches with the Evangelical and Reformed Church.

The question before the Congregationalist general council on June 19 was whether to proceed with merger plans now, or wait until enemies of the plans have carried their case to the highest court. A Brooklyn, New York, court ruled against the merger, but the state court of appeals reversed the decision.

"Do you want the kind of a church which has an overhead body which reaches down into the local churches, or the kind in which authority rests with the local churches?" asked the Rev. Malcolm K. Burton. He spoke for the group which hopes for a court decision blocking the merger.

Ministers still needed

United Lutheran Church semina
had graduated 162 men in May. M
of them already are in parish minis
But that number isn't sufficient to
care of all ULC congregations in nee
pastors, reported Dr. David H. Bre
to the church's Board of Education
month.

In February the church's 33 synods
reported 230 congregations without
tors. Synods also reported a need
120 men as assistant pastors, we
workers, and for new home miss
foreign fields, and administrative
tions.

Prospects for more pastors are g
according to Dr. Bremer's report. A
230 graduates are expected from the
naries in 1953 and 220 in 1954. T
are 500 students now in United Luth
colleges who plan to enter the semin
The number enrolled in the ULC mi
annually during the next half-dozen
will probably be about twice the nu
of the pastors removed from the mi
by retirement or death.

But there is little prospect that
will be any surplus of pastors soon.

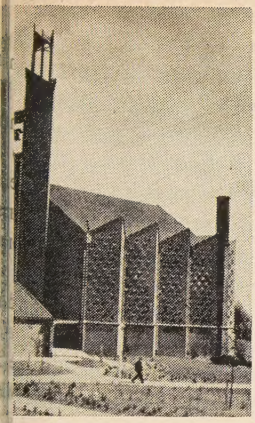
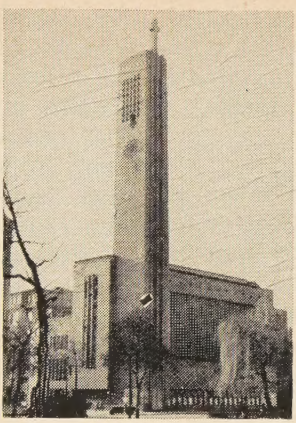
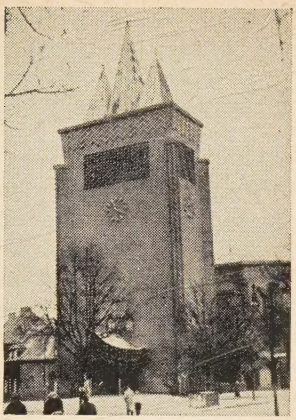
No college money for football

A warning to the church's colleg
to finance intercollegiate sports fro
school treasury was given by the Bo
Education at its June meeting.

College administrators and boa
trustees should pay attention to r
mendations of the American Coun
Education on the question of ath
said the board. "The board furthe
gests that intercollegiate contests
conducted as not to absorb any p
funds intended for more direct
tional purposes," it was stated.

Church is barred from residential

Almost every month a squabbl

POSTWAR EUROPEAN CHURCHES

re and massive structures are being built by Europeans since the war. Church on s near Amsterdam, the other two in Berlin (Photos by Religious News Service)

where in the U.S. on whether some regation has a right to build a church restricted residential area. Most re- case is in the Ten Hills area of more, where an Evangelical United ıren congregation has been ordered ncel its plan for building.

sidents of Ten Hills contended that ruction of the church would "irre- ly lessen property values and destroy ommunity's desirability as a residen- area." Judge W. Conwell Smith ed an injunction halting construc-

e Michigan Supreme Court ruled in against a United Presbyterian con- tion which wanted to build a church burban Detroit. But last month the igan court supported Our Lady of ge Roman Catholic parish in a suit st the village of Orchard Lake, near it. A 1787 ordinance of the North- Territory, said the court, provides "religion, morality, and knowledge, necessary to good government and appiness of mankind, schools and s of education shall forever be en- ıged."

Yugoslavs fight Catholic Church

No prospect for friendship between the Vatican and Marshal Tito's Yugoslavia was in sight this month. The situation seemed to be moving toward a violent climax.

Priests in the Slovene area are obeying a Vatican directive to "work against the country's interests," the government charged. The church is trying to undermine the Yugoslav national unity by developing opposition to Tito, newspapers say.

Sharpest attacks have been against Bishop Antonia Vovk of Ljubljana. He was attacked by a mob in a railroad station recently, when enemies poured gasoline on his clothes and tried to set him afire. Bishop Vovk called on his people to be "heroes in the defense of holy religion."

Nothing has been said about Protestants in the newspaper attacks against the Roman hierarchy. Last month Marshall Tito conferred for an hour with Patriarch Vikentije Prodanov of the Serbian Orthodox Church, and announced afterward that his government has taken

"a correct attitude toward every constructive work of the church directed to the preservation and strengthening of the brotherhood and unity of our people."

July 4 is day of prayer

From a half-dozen church groups requests had come to the U.S. Congress for a day of national prayer. In April the Congress adopted a resolution authorizing President Truman to name the day.

It is to be July 4, the president announced in mid-June. "I deem it fitting that this day of prayer coincide with the anniversary of the Declaration of Independence which published to the world this nation's 'firm reliance on the protection of divine providence,' " Mr. Truman said. He called Americans to beseech God "in our churches, in our homes, and in our hearts" to "grant us wisdom to know the course which we should follow, and strength and patience to pursue that course steadfastly."

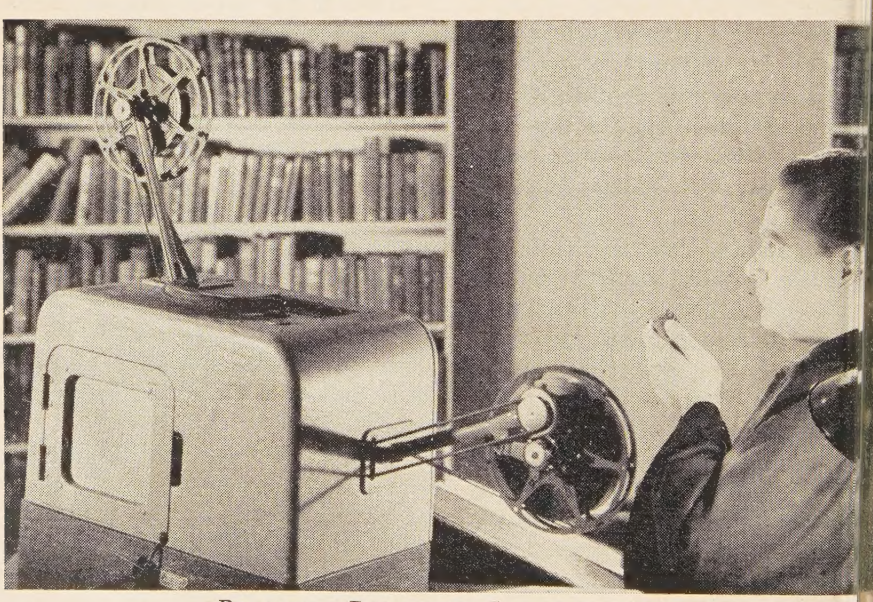
New church equipment arrives

A clergyman sitting in his study fill in the sound track as he wishes specially processed motion picture f This new development, announced cently by the Bell & Howell Comp gives churches a chance to adapt mo to a variety of uses. A film portra the Christmas story, for instance, ca supplied with a sound track conve the message in the language of kir garten pupils. The sound can be er as on any sound-recording device, a new track supplied for another age gr

Churches have already made h use of tape and wire recording equip put on the market since 1945. The magnetic recording projector will be more useful. Only difficulty: the c $699.

Churchmen start overseas

Exodus of American churchmen ing for international conference



RECORDING PROJECTOR COMES ON MARKET
Sound is recorded as film is shown, can be played back immediately

rope began this week. From 700 to 00 Lutherans plan to attend the Lu- ran World Federation assembly in nnover, Germany, opening July 25.

From July 5 to 17 will be the biggest 52 event for leaders in foreign missions he International Missionary Council nference at Willingen, Germany. Two ndred representatives of mission boards 50 countries are expected. Among herans scheduled to attend are Dr. her Gotwald of the ULC Board of reign Missions, President Kiyoshi ai of the Church of Japan, Dr. T. n Rutnam of the National Council of urches of India.

Biggest world-wide publicity for an in- national conference this summer will bably be achieved by the World Con- nce on Faith and Order, to be held in d, Sweden, Aug. 15-29. Theologians n 70 churches in 50 countries will ly "The Nature of the Church," "Ways Worship," and "Intercommunion."

en American Lutherans are planning ttend, five of them from the United heran Church (Dr. T. A. Kantonen, mma Divinity School . . . Dr. Carl C. mussen, Gettysburg Seminary . . . Dr. her D. Reed, president emeritus of adelphia Seminary . . . Dr. John midt, formerly of Southern Seminary Dr. Joseph Sittler of Chicago Semi- y).

d so forth

Montreal stores can't be forced to close holy days as specified by the Roman holic Church, the Quebec supreme rt ruled on June 17. Seven depart- t stores had brought suit against a ruling obliging them not to open on n weekdays, including the festival of immaculate conception (Dec. 8), and ension Day.

Dozens of merchants in Montreal had been fined for refusing to close their stores. Attorney for the big department stores argued that according to British law as far back as the time of Henry VI, only the federal government can make laws governing the observance of feast days.

Friends of Dr. Ross Weston in Arlington, Virginia, were raising funds last week for his defense in a contempt of court hearing fellowing a sermon he preached in a Unitarian church. The pastor criticized a ruling of Judge Walter J. McCarthy, saying the judge's decision "coincides with the interests of the Byrd organization of which he is a member." The judge had barred federal employees from serving in public offices in Arlington county.

Drive-in church services will be held in scores of American communities this summer. St. John's Lutheran Church in Buffalo plans services at a drive-in theater on Niagara Falls boulevard. A Missouri Synod congregation plans continuous half-hour services from 9 to 11:45 each Sunday morning at a drive-in theater on highway 30, two miles from North Platte, Nebraska. They are intended for tourists. A drive-in theater at Klamath Falls, Oregon, was the scene of a large sunrise service on Easter, conducted by Missouri Synod, ELC, and ULC congregations.

After six weeks the city of Phoenix, Arizona, quit offering free bus rides to people wishing to go to church on Sunday. Church attendance had not increased as a result of the free transportation. Some people who took the free rides never arrived at church.

Things were turned around in Sacramento recently when a congregation appealed to a liquor control board for permission to construct a church within 100 yards of a bar.

World News Notes

UPROOTING GERMAN

BERLIN, JUNE 19.—After the signing of the general contract between the western powers and the West German republic, the government of the East Zone republic set up a restricted area about three miles wide all along the zonal border and began shipping out of this area all persons whom the Communists considered bad political risks.

The first wave of these expulsions took place in the end of May. Often in the middle of the night the denounced families in the villages were dragged out and sent away on trucks. A week later there was a second wave of sending away great numbers of families. Those evacuated from their homes were neither given a chance to protest nor told why they particularly had been chosen.

A wave of fear and panic went through the restricted area. By the thousands people fled across the border into the British or American sectors while there was still time. By so doing, of course, they left all their possession behind.

IN MANY places there was a determined opposition by peasants and workers who sometimes held on for more than 12 hours, resisting the police sent to move them. Work was stopped, the factory sirens howled, the church bells tolled.

This opposition was not planned but arose spontaneously from fear and rage. The evacuation was enforced only by the use of large platoons of police, supported by Russian armored vehicles and armed members of the Free German Youth—the Communist youth organization.

In this action the small children were often loaded first into the trucks so that parents also had to climb in if they didn't want to lose their children. Sometimes the people were allowed to take only a very little baggage, and everywhere they we forced to leave behind their cattle a farm machinery.

By far the greatest number of tho affected in Thuringia, Saxony, and Mec lenburg are Lutherans and among the pastors and their families. Peo streamed into the churches by the tho sands seeking consolation and protecti

Naturally the church had not organiz any opposition nor had it commanded introduced any violent resistance. I everywhere the pastors were active helping the members of their congre tions. Never before had the church East Germany gained such respect had it been so able to act as the voice the silent people as in these past wee

AS SOON as the bishops learned of evacuations they not only led the h for the evacuees themselves but in a f less manner took up the protest to government. Bishop Otto Dibelius ca upon the congregations to stand by th affected in this "wave of need, anx fear, and oppression which is rolling the people of East Germany." The b ops of Saxony and Thuringia, whose a were the hardest hit, have expre themselves with great courage both person and through official commun tions to the government, asking that injustice cease.

The events of the past few weeks indelibly fixed in the minds of ever in the East German Republic. The not place their hope in the western ernments, which have been in direct tact with these events along the bo But they do hope that their brothers sisters throughout the world will thin them in prayer and in help in these w

—BERLIN CORRESPOND

HE REPUBLICAN and Democratic na-al conventions are expected to attract largest television audience on record. ocracy in action will be brought into Q. Public's living-room.

he tone of the conventions will be e dignified than those of former years. parties do not want the average cit- to be disillusioned by seeing the ce of a presidential nominee punc-d by adolescent antics.

he public would be more disillusioned were to see what goes on behind the es. The deals that are made between y factions and the operation of steam-r tactics would not look good on a screen.

key factor in the choice of a Repub-n candidate will be the seating of con-d delegations. The credentials com-ee will have the crucial task of recom-ding which delegates shall be recog-d. The TV chains urged that the ses-s of the credentials committee be tele-d. If permission is refused, TV may y the picture of closed doors, with the "Behind these doors the presidency he U.S. is being bartered."

er of TV

he growth of television has introduced ew dimension into politics. It adds h to the stage on which the drama ersonalities and issues is acted out. n aerials sprouting on the roofs of ments as well as mansions, the Amer- people have become vitally interested ow the government is operated.

is a wholesome thing to have the esses of government take place before eyes of the people. It gives the in-dual citizen a new sense of respon-ity. It clarifies issues and provides the basis for well-informed public opinion. It enables the governed to size up those who govern with a critical eye.

Appearance on TV subjects a public official to objective scrutiny. It has a way of exposing empty oratory and making it sound hollow. Ability to state facts clearly and discuss issues intelligently becomes important. Sincerity of thought and feeling register strongly on the TV screen.

Issues are bound up in people. Watching President Truman, General MacArthur, and Winston Churchill as they addressed Congress, the American people got the feel of the issues which were being decided. Seeing Jacob Malik in action in the Security Council gave many people a new understanding of the moral irresponsibility of communism and a fresh interest in the role of the UN in preserving peace.

Dangers

Anything as potent as TV has dangers. One is the tendency to judge men in public life by their "TV personality." A man may be a good administrator but flounder hopelessly under the klieg lights. Another is the tendency to televise only sensational happenings, such a crime hearings, and to bypass less dramatic but equally important phases of government.

The ultimate danger may be that in unscrupulous hands, TV could be a powerful weapon for evil. Unwillingness to televise events that might be vulnerable to criticism is a step in the wrong direction. Public sentiment should play an active and constructive role in deciding the content of TV programs.

One thing is sure. TV has already greatly changed our form of civilization.

—ROBERT E. VAN DEUSEN

Canadian Affairs

INVESTIGATION OF INDECENC

CANADIANS USED to take pride in the fact that their press and other publications were reasonably clean. If something appeared that was "off color" it was pretty safe to conclude that it had been imported—probably from the U.S. Importations of that nature had reached such a high rate in recent years that a number of comic books and sex magazines were put under an import ban. For a time it seemed as if the problem was cleared up.

But not for long. Newsstands and drugstore shelves are again loaded with questionable print and picture. The only difference is that, instead of being imported, the stuff is being reprinted in Canada to get around the ban.

SO MANY COMPLAINTS have been made about the situation that the Senate has appointed a "special committee on salacious literature" to investigate the matter.

Appearing before the committee, one Ottawa citizen, representing Roman Catholics of the city, said that in January 13 of the banned books had been found on sale. Another check in March had revealed 23. All were printed in Canada.

A Hamilton father has been carrying on a one-man campaign against indecent literature in his area. He produced evidence that the morals of boys and girls (he has nine children) are being undermined by the suggestive literature available everywhere. Before the eyes of the senators he laid such titles as "How to Improve Your Kiss Technique," "Maid for Love," and "The Battle of the Nudes."

Many drugstores and other retail outlets claim to be opposed to selling such magazines but are victims of a package system of distribution. Along with such big circulation magazines as *Life*, *Saturday Evening Post*, and *Reader's Digest*, they must accept a consignment of ot items. Few of them have a big-enou overall business as to be able to pick the lines they want to carry.

OF COURSE, there is the other side the story. There is a good sale for the and sensation publications. One reta recounted the reaction of a young wor who asked for "real romance." W told that such books were not stocked replied that she would do her bu elsewhere.

The problem goes beyond being ju matter of morals. Educators are incr ingly concerned about the effect of co crime, and coarse literature on the le ing habits of pupils. "We find it very ficult to get school work out of our dren," one principal reported. "They so much of other types of books that books bore them."

The problem also goes beyond pri indecencies. Some radio programs bo on the offensive when "all you he some man chasing another man's w The committee was also told (thou declined to hear the actual evidence anyone can buy phonograph records especially to be played at "smooch sions" when the lights are low.

And television? Some of the prog coming from the U.S. are "just av to quote one senator. It is hoped when Canadian TV goes on the ai fall, it will have something better to

So far the committee has no soluti offer. An amendment to the criminal to prevent publication or sale of sal matter—perhaps. Some form of c ship—maybe. Some attempt to a civic, church, and educational grou take action—undoubtedly.

—NORMAN BER

HICH BIBLE TRANSLATION DO WE ANT IN OUR CHURCHES?

mmission Answers i Revised Version

AT A MEETING of the Joint Commission he Common Liturgy, held in Chicago, ois, December 18-20, 1951, Dr. her D. Reed, chairman of the com- sion, presented an official communica- from the Augustana Church request- the commission to consider the use of text of the Revised Standard Version he Bible for the lessons in the new vice book now in preparation. Inas- h as the Revised Standard Version is avowed revision of the American Re- d text of 1901, and since the Augus- a Church uses the American Revised in its present service book, the re- st of the Augustana Church was not xpected.

his is not the first time that this ques- has been before the Joint Commis- . The Revised Standard Version of New Testament, along with many er contemporary versions of the Bible, carefully examined in 1946 and 1947. 1947, after thorough debate, a special mittee was appointed to study lin- tic archaisms and difficult expressions he appointed epistles and gospels for church year. As a result of this study, commission approved the substitu- of more precise expressions in a lim- number of instances, including "love" "charity" in I Cor. 13; "strewed" for awed"; "precede" for "prevent"; art" for "bowels"; "convicteth" for nvinceth"; "citizenship" for "conver- on"; "shun" for "eschew," and so h.

With these amendments of the Author- ized Version text, confined to words which are either inexact translations, or words whose meaning has changed, the commission felt that the major criticism of the King James text had been met. In the official report of the commission to the co-operating churches in 1948 the commission stated its intention to retain the King James Version with such minor changes. This report was approved by all the co-operating churches at their respective conventions. The commissioners feel that these actions of their respective churches in 1948 cannot be totally ignored.

In view of this subsequent request, the commission respectfully calls attention to the following facts:

1) that the commission is not being

AUGUSTANA REJECTS COMMISSION'S REPLY

Last year the Augustana Lutheran Church voted to "request the Joint Commission on Liturgy to rescind the adoption of the lectionary text until a study has been made of the Revised Standard Version."

The commission, which is preparing a Service Book to be used by the churches of the National Lutheran Council, plans to use the King James translation of the Bible for the epistles and gospels of the church year.

At its convention in June 1952 the Augustana Church renewed its request for the Revised Standard Version. The convention stated that the RSV is "the fruit of the finest modern scholarship and is a translation into understandable modern English." The Augustana Church directed its publishing agency to prepare a special edition of the Service Book, using the Revised Standard translation instead of the King James.

asked to, and does not presume to, decide between the Authorized Version and the Revised Standard Version in any respect except as the text to be printed in the new Service Book as that of the stated lessons for the day;

2) that the commission is not in any sense attempting to preclude the use of versions other than the Authorized Version at public services, either in addition to, or in place of, the Authorized Version, though it does not advocate the indiscriminate use of such other texts;

3) that the commission recognizes fully the value of contemporary versions of the Bible for educational and homiletical use, but recognizes that the questions before it is solely one of liturgical use;

4) that the commission calls attention to the fact that the Revised Standard Version is available at present for the New Testament only; that the Old Testament is not scheduled to appear until the fall of 1952; that there are seven Old Testament lessons involved, and that it would be incongruous to select New Testament lessons from one version, and Old Testament lessons from another;

5) that versions of Holy Scripture have established themselves in the past slowly and on the basis of their own intrinsic merit; that the Authorized Version did not establish itself for nearly 50 years after its appearance; that the liturgical use of Scripture texts has always followed, rather than preceded, the acceptance of such texts in the life of the church; and that it would be highly unwise to give premature approval to the liturgical use of a version of the Bible—however fine—of which the church has not yet had opportunity to measure the full stature;

6) that, after careful search, the commission has been unable to find any service book of any church, published since the appearance of the Revised Standard Version, which uses the Revised Standard text; and has been able to find only one church which uses the Revised Standard text throughout its religious education materials;

7) that it would be highly inconsistent with the conservative principles of Lutheranism for our church to venture where other churches without our tradition have been unwilling to go;

8) that the position of the King James Version of the Bible in our English-speaking culture is more deeply rooted than that of any other version of the Bible in any other culture;

9) that the whole liturgy of the church is in the language of the Authorized Version of Holy Scriptures; and that it (and the lessons, which are part of it) is a religious art form (like the chorale, for instance), to which the application of any criteria other than those of religion and art can lead only to the destruction of its unity, beauty and value.

The commission believes that the Revised Standard Version will find its true place among the versions of the Bible during the next few decades. The accumulated experience of devout Christians will determine whether it will supplant the King James Version, or whether it will join the company of supplementary texts. To hasten this decision at this time would result in widespread dissatisfaction in our churches where (except in the Augustana Church and the Danish Synods) all the books which have printed lessons and which are in the hands of the people, use at present the Authorized Version of the Bible.

Therefore, the commission resolves unanimously: That we reaffirm our position to retain the King James Version (with minor changes) for the pericopes of the liturgy of the Service Book.

efugees Have a Friend in Congress

ROBERT E. VAN DEUSEN

Representative Francis E. Walter, a Lutheran from Pennsylvania, has gained international fame through his help to the homeless

ONGRESSMAN FRANCIS E. WALTER ned back in his chair. He had had a d day. As chairman of the Immigra- Subcommittee, he had steered ough the House of Representatives a aber of private bills admitting into the ted States individuals who would erwise have been excluded.

He had chaired a strenuous meeting of committee. He had visited with con- ients, received a delegation opposed ending immigration legislation, given eful attention to a large volume of il, studied legislation outside his own cialized field, read newspaper edi- als on U.S. immigration policy. Yet graciously stayed after working hours an interview with this reporter.

ON THE WALLS OF THE Congressman's er office were scores of photographs. ll-known faces of past and present— sidents, cabinet members, senators, gressmen—were surrounded by others familiar to the casual visitor. Friends l admirers all, to judge by the auto- phs, these were the fruit of 20 consecu- years in Congress.

Elected in 1932, Francis E. Walter k his seat in the 72nd Congress as nklin D. Roosevelt first entered the ite House. Starting as a freshman leg- tor, he worked quietly and conscien- sly for two historic decades. Today

FRANCIS WALTER
Compassion for the homeless

he holds one of the most responsible posts in Congress. Second in rank in the Judiciary Committee, he heads its strategic Immigration Subcommittee.

In his handling of this job, Mr. Walter has shown a deep concern for human need. He has twin enthusiasms: to keep people out of this country who shouldn't enter, and to open the doors to worthy people in need of haven. His compassion for the homeless, translated into practical action, has earned him a reputation as a friend of refugees.

He saw the problem of persecuted and uprooted people at first hand at the close of the war. He was the first American

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ert Van Deusen is Washington representa- of the Division of Public Relations, Na- al Lutheran Council, and author of the kly Washington page in "The Lutheran."

outside the military to view the horrors of the Buchenwald concentration camp. He was in London at the time, making a study of shipping as a member of the House Committee on Postwar Planning. He accepted promptly General Eisenhower's invitation to view the almost incredible evidence of atrocities, arriving 48 hours after the liberation.

A QUICK SWING AROUND Germany, including the slave labor camps, gave him a glimpse of the extent and seriousness of the refugee problem. He came back to the U.S. convinced that hordes of people made homeless by war would constitute a major postwar problem and that this country must play a constructive part in its solution.

As a minority member of the Judiciary Committee, Mr. Walter helped draft the original Displaced Persons Act. Two years later, as chairman of the Immigration Subcommittee, he spearheaded revision of the Act and championed its adoption in the House of Representatives. He has been interested in his own church's program of resettlement and is a strong supporter of Lutheran World Action.

As immigration of DPs proceeded, he became concerned with the even larger expellee problem. In West Germany and Austria were eight or ten million Germans and people of German ethnic origin who had been driven from their homelands. As chairman of a special House subcommittee, Congressman Walter visited Europe in 1949 to collect facts about the expellee situation and to take a first-hand look at conditions. His committee's report gave a graphic and comprehensive description of the scope of the problem and its importance on the world scene.

Two years later, he took another trip to Europe on behalf of refugees as a member of the U.S. delegation to an international conference on the migration of surplus population held in Brussels in the fall of 1951. Here he helped to organize the Provisional Intergovernmental Committee for Movement of Migrants from Europe (PICMME).

THE LATEST PROOF that Congressman Walter is a friend of refugees is a resolution that he introduced in the House, on behalf of DPs left "in the pipeline." When the DP program ended, there were a few thousand whose processing had not reached the visa stage in time for the deadline. This meant in many cases broken families and the tragedy of dashed hopes.

There were also a large number of DPs who had been issued U.S. visas, but had decided not to use them. Fearful of the delay in processing, they had gone with friends to other countries or decided to stay in Germany. The Walter Resolution authorized the reassignment of these unused visas to DPs still in the pipeline. It was approved by the House in May and is awaiting action by the Senate.

BEFORE BEING ELECTED to Congress Walter was a lawyer and banker in Easton, Pennsylvania. He departed from the family pattern, the last three generations having been physicians.

Born in Easton just before the turn of the century, he has become an integral part of its community life. He practiced law in Easton and Philadelphia, and was once solicitor of Northampton County.

He is a member of St. John's Lutheran Church in Easton. There his two daughters attended Sunday school and were confirmed. One of them, Constance, is a sophomore at Sarah Lawrence College in Bronxville, New York, where she is preparing to be a teacher. The other, Barbara, is employed by the State Dept.

Mr. Walter's first taste of Washington

U.S. Delegation at Brussels Conference
At left, Dr. Clarence E. Krumbholz (standing), Representative Walter (seated)

/as in student days. His undergraduate /ork at George Washington University /as interrupted by military service in World War I, first as an enlisted man and ıter as an ensign. Returning from the /ar, he completed his legal training at Georgetown University. Thirteen years ıter, he returned to Washington as a Congressman.

One of the top honors of the legal rofession came to Congressman Walter ı 1947 when the American Bar Associa- on gave him its annual award for out- tanding service to the administration of ıstice. This was based on his co-author- hip of the Administrative Procedure Act, /hich provides for judicial review of ad- ıinistrative decisions.

By the terms of this Act, when a cit- zen feels that the ruling of a government agency has been capricious or arbitrary, he can go to court for review of the decision. This keeps the semi-judicial functions of executive bureaus within the framework of law and helps to "regulate the regulators."

That's typical of his political philosophy. While conscious of the values of centralized government, he is also aware of its dangers. He knows that too much concentration of power in Washington could mean the sapping of individual initiative. He feels that government should encourage citizens to solve their own problems as far as possible.

In his home city of Easton, Congressman Walter has had a chance to observe at first-hand the functioning of the overseas relief program of the Lutheran Church. From the Easton warehouse, millions of tons of food and clothing

have gone to the needy around the world.

As a churchman, he has been inspired by the global outreach of his church's concern for those in need. As a statesman, he has helped to translate Christian compassion into national policy. As Co gress continues to face the problem of share of responsibility for the worl homeless people, Congressman Walte role will be one of constructive leadersh

Modern intellectuals have now discovered the failure of their substitutes for the Christian faith but are not yet converted

By REINHOLD NIEBUHR

A SYMPOSIUM WAS RECENTLY published, devoted to the attitude of modern intellectuals toward religion. In this symposium it became clear that it would be premature to speak of a revival of the Christian faith among modern intellectuals. But it was also clear that what had happened was that the intellectuals have lost their confidence in the modern positivist alternatives to the Christian faith.

This situation makes clear that we never really deal with the question of faith versus skepticism or religion versus irreligion. We are always dealing with alternate faiths and religions. Everyone has a religion insofar as he has a presupposition of faith which gives his life meaning and makes it possible for him to act.

THE MODERN ALTERNATIVES to the Christian faith made a god out of a system of nature or a system of reason. What has happened is obviously that these alternate faiths have proved themselves inadequate. Insofar as they were schemes of salvation that proved themselves more than inadequate because their promise of redemption from evil sometimes resul in the creation of a greater evil.

What is the basis of their inadequa Could we not say that they are all simple interpretations of life? They too simple because they obscure uniqueness of human individuality, mystery of man's freedom and resp sibility, the even greater mystery of m double nature, for he is both free and free, he is both great and small, he veys the ages and yet "brings his year an end like a tale that is told," and even greater mystery of the possible which can flow from the radical c acter of human freedom.

ALL OF THESE MYSTERIES and m ings of life are illumined from the st point of the mystery of the Chris faith, and they are obscured from standpoint of modern positivist losophy. This is the real reason for skepticism of the modern intellectua the adequacy of his previous faith.

It is far from forcing him to becor Christian, but it does change the spir climate in which the Christian Gosp preached today.

low It's a New Mission Church!

CHOWARD LENHARDT

Former restaurant and bar in Carman, New York, has become the home of the mission congregation recently organized in that community

T ALL STARTED one day in January of 51 when Pastor Kreider and I were king over a new field with the possibil- of planting a church and organizing ongregation. Over 2,000 new homes 1 been built in the Carman area of nenectady and it needed a church. Our lier surveys showed that the people re ready for our coming.

As usual in these situations we look for lace to hold services. We try to find a itral place so the whole community i be served. Often we rent a vacant re, or a fire hall or a lodge hall, a ater, or a large home.

In this area we noticed a large restau- t building which was right in the cen- ter of things. Upon investigation we found that it was impossible to rent this, as it had a supposedly good Sunday business which began about 12 noon and continued the rest of the day. We chose the next best building available, the fire hall, and began to plan our first service.

AFTER SOME TWO to three months of extensive visitation in this new area we announced the first service of Our Saviour's Evangelical Lutheran Church and 145 people responded to the call to worship. The next Sunday we started Sunday school with some 60 children enrolled.

Services continued, but I couldn't get the restaurant building out of my mind. My wife and I had had dinner there shortly after we arrived on the field, and we agreed that it would make a fine

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Rev. Mr. Lenhardt is mission organizer for United Lutheran Synod of New York.

church. A few weeks later I announced to my wife, as we drove by the restaurant, that I had a feeling that this would be our church building. She asked why I felt that way when it was apparent that the restaurant was doing a seemingly good business.

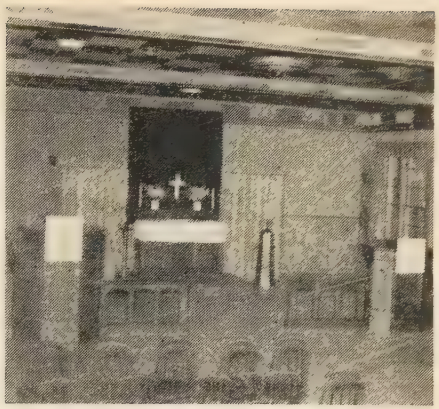
Well, time went on, and about two months after we had held our first service, in mid-November to be exact, the telephone rang and someone on the other end wanted to know whether or not we would like to buy the restaurant building. Earlier I had found that the buildings would have cost about twice as much as we could possibly have paid for them. I informed my caller of this fact and he stated that they would be willing to talk business at my price. We soon started negotiations. The owner would take a large first mortgage, the Board of American Missions would take a second and third mortgage, and the synod would give us some of the money on a 10-year judgment note.

But there was still something to work out. The original owner sold the building on option to another taurant and nightclub operator. He tempted entertainment and other th but it just could not be made profita So after two months of waiting on part, he had to give up his option now we came into the picture again. this while we were busy getting a cor gation organized. On March 2, 1 the congregation was organized with adult members, 219 baptized mem On March 16 the congregation vote purchase the restaurant property $55,000. On March 30 the congrega conducted its first service in its new b ing. From April 1 to 13 this new co gation conducted its building camp and raised over $6,000 toward the chase price.

The location of the new church is i The property consists of 425 ft. o main highway with a depth of 375 is located directly in front of the

First Service at Carman
Held in the local fire hall

BEFORE . . .
It was a bar



. . . AND AFTER
Now it's a chapel

e-completed $800,000 elementary ol. The only two approaches to the school are on either side of the new ch property.

ARGE PARKING AREAS are in front of to the side of the building. The main n had a beautiful open fireplace. e is, of course, a large kitchen! e's indirect lighting, ample storage e and cloakrooms, and a large huntscene on the former barroom wall h is in good taste and acceptable .

ne attached parsonage has four bedns and a first-floor study for the pas-

ur furniture came from Christ Lutheran Church, Flushing, Long Island. This congregation had just finished a new building and had purchased new chancel furniture. Thus we were enabled to get furnishings we needed. Two of our men rented a truck, went down to Long Island and moved the furniture to Carman. So two weeks after voting to buy the building, the congregation was able to move in and conduct services.

My work in Carman ended on June 1, as a recent graduate of Gettysburg Seminary, George F. Haag, took over as first permanent pastor of the new congregation. We'll move on to another field to witness again the miracle of God producing so much from so little.

WHO COMES FIRST?

JEAN WAS PUTTING her six-year-old sister to bed one night when their mother was away. Jean listened as little Doris started saying her prayers. Then the telephone rang.

"I started for the phone, of course," explained Jean. "But Doris said, 'Wait and hear my prayers first.' For a moment I hesitated, and then went to answer the phone.

"When I got back to the bedroom Doris looked at me with disapproval. 'I was ready to talk with God,' she exclaimed, 'and you went off to talk with somebody else. Don't you know God comes first?' "

H. N. G.

Pastors Are Real People

By RUTH E. RILEY

Ministers are usually well-acquainted with all sides of life a must be secretly amused when strangers put on a pious fr

AFTER BEING church editor of the Kansas City *Kansan* for five years I have learned that pastors are real people. No longer do I have any idea that they are vague "do-gooders" who know little of the world as it really is and who are determined to improve unwilling humanity!

My curiosity in regard to the real status of the minister was aroused when, after 18 months as church editor, I found people were treating me as they do a clergyman.

No longer did members of the staff tell me that new story or recount the rather gay doings at a party to which I had not been asked. After 40 most of the stories are new twists of an old tale, anyway, and what is done at the party isn't anything new, either. It was being left out as if I were of some other planet which first amused and then annoyed me. Then I began to watch how people act with clergymen. They often seemed to behave as if pastors weren't the same sort of people they were.

WHEN THE average citizen is introduced to the butcher, baker or candlestick maker, he doesn't start talking about bread, meat or light. If he meets a doctor he doesn't wonder if that man can detect that his liver is sluggish or that he's been smoking too much.

But when he meets a clergyman he becomes, in eight out of ten cases, a cross between a small boy two weeks be Christmas and a woman trying to veigle ten dollars from a stingy husb Or he acts like a juvenile delinquent denly face to face with the truant off Immediately he begins to explain tha does or does not go to church and wh

FROM THE VIEWPOINT of the ave clergyman, his fellow citizen is an a who should know the reasons for g to church without having them cram down his throat by force. He knows if people don't go because they wa go there is little point in their ch attendance.

In short, his feelings are very clo those of the salesgirl trying to sell a to the middle-aged woman who plained, "It doesn't do anything for

"Well," said the girl, "you don much for it, either."

The sincere pastor knows he ca complish more real good with a s enthusiastic group than with the static congregation which is more l club than a church. He is ready to anyone to find a satisfying religion. he hopes for people who find some to share with others rather than p who are merely followers.

"THE TROUBLE with preachers," one will remark, "is that they don't know what life is like."

When you reach that point you to stop to consider what life really

Usually, to the speaker, it means ing a little or a lot; frequenting the

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Mrs. Riley is church editor of the Kansas City (Kansas) "Kansan" and a writer for magazines.

s"; telling risque stories; and doing things "goody-goody" folks don't do. o this the pastor might reply that he troubled by morning-after head- es; that the liquor bill at his house is er so big that the grocery purchases t be cut; and that he has had enough erience with "real life" as he en- vors to help those who have it and n can't get their lives straightened out.

Preachers have emotions too

Moreover, the clergyman probably ws all the naughty words, but they 't interest him because he has other— better—things to think about.

F HE WERE A SCIENTIST, a skilled tech- an, or a man with special training or erience in any field other than his own, could come to his own defense. But n a pastor can't.

nstead he must listen straight-faced to rly ridiculous excuses for not going to rch, or to perfectly preposterous opin- regarding religion and its purpose.

ometimes he is told "You don't talk or like a preacher" by some person who iously feels a compliment is being l. Just how should a preacher act?

AS FOR KNOWING LIFE—isn't life the way from birth to death, with all the plications which are met on the way? ir pastor is very probably there every in first-hand experiences helping peo- meet each one of them. In addition has his own battles to fight.

recent edition of a magazine for ministers carried an article on how to handle various church problems. What to do with the person who had to "run things," how to manage the man who won't contribute time or money unless things are done his way, what to do with the chronic fault finder and the older person who begrudges youth its innocent fun were all cleverly worked out.

The minister who wrote it would make an excellent personnel director for some big business, for he understands people. In fact, a great percentage of pastors could be very successful in other jobs if they chose. They're a versatile lot—they have to be in order to survive.

THEY HAVE A LOT of fun as they go through life, too. They don't drop paper bags filled with water out of hotel windows or go about embarrassing pretty girls, but when they have a convention there is the average amount of laughter and good times and when it is over there is less feeling of frustration.

In their daily lives the minister and his wife don't have to listen to "soap opera" because they have a continuous run of the real thing. If actual truth could be obtained somehow one of the funniest comedies ever written could be built around their comparison of notes in the privacy of their own home after a day of routine activity.

The parson is just another person who would like to be treated as such. The love of his wife and her understanding are a measure of compensation for the sort of double standard the rest of us force upon him by not permitting him to be one of us—and of pretending to him that we are something which we are not. But he accepts us as we are and lets us play our little game, hoping only that our contact with him will help us to be as good as we pretend to be.

FIVE MAKE A FAMILY

CHURCH PICNIC

"No use trying to fit these things back in our basket," I laughed. "I must have used a magic spell to get everything in this morning.—Careful, Susie! You'll fall, climbing around like that!"

"I want a drink." She sprawled across our dilapidated lunch cloth, reaching for a paper cup.

"Ever try asking for it nicely and saying 'please'? You'd be surprised how much easier it is than climbing up and maybe falling on your nose."

"I can reach it!" With a final lurch she got her fingers around the cup. She slid back to the ground with no damage except that the cup itself was crumpled.

I poured the last drops from our water jug for her. "I'd better get a refill," I observed. "Where are Karen and Pete?"

"Watching daddy play baseball."

"Is daddy playing? I might have known that where there's a game of any sort there's our daddy in the midst of it." I didn't mean to sound injured, I was just stating a fact. But Susie came back in the most resigned tone, "Just like a man!"

"Come on, old lady." I rumpled her curls. "Let's fill our thermos jug and go watch him."

As we wandered under the trees toward the pump, a voice called, "Hi, you two. Where you going looking so energetic on a hot afternoon?" At first I saw no one. Then, in a little clearing, well hidden by high bushes, Susie spied Carol Schmidt, Pete's Sunday school teacher. She had strung up a hammock and was taking her ease.

"Here," I exclaimed, "that's no p for a sweet young thing like you. Ge and give a weary old lady a chance t down."

"If you knew what I've been thr in the last 24 hours, you'd know I nee Had a date last night and the car b down and we didn't get home till the hours. But I'd promised to run ga for the Primary children, so there nothing to do this morning but c along on the bus. And honestly! T children! Where they get the ene Your son, Pete! He runs me ragged. do the rest of them!"

"I can see how you need the hamm But how did you ever have the thought to bring it?"

"I vowed last year I was going to. dad was sure I wouldn't find any pla hang it and that I wouldn't have the n even if I could. But here I am!"

"Come on, Mommy!" Susie was ging at my skirt, bored as usual grown-up talk.

"We're heading for the well to fil thermos jug. Then we're going ov watch that do-or-die ball game."

"Bet the boys trim the married again this year."

"Is that so? Not when Susie and in there and start to yell. So-long, bones."

The path led under the trees t clearing where pump, swings, bath-h and refreshment stand were concent I gave the latter a wide berth, h Susie would not decide at this poin

was starving and just had to have an
ream cone.

was having a little difficulty at the
p—I couldn't hold the jug and pump
ie same time and both jobs were be-
l Susie's strength—when Eloise
efoose and Weesie came along.

Here, let me pump," exclaimed Eloise.
at job takes two people."

found that out," I agreed. Thank
very much.—There! That's as heavy
can carry.—Coming to the game?"

fter while I am. Just now I'm wait-
for Mrs. Ittel. She's gone back to see
t happened to the Maasdorp children.
y came without their parents, you
w, just as they always do. And that
st little girl has surely had her hands
trying to keep track of that whole
d. Poor little thing! She's a regular
mother to them and feels so respon-
for them. And it's a good thing she
, because no one else seems to."

They were all there when we were
ng the races right before lunch. That
little boy is quite a runner."

Oh, they'll be there. Especially where
prizes are going to be given out. It's
ly pathetic to see the little things the
they try so hard for a prize."

Now, Eloise! You know they don't
any harder than the rest. All the
dren do their best!" I caught myself.
n hardly resist disagreeing with Eloise
n she's making a big to-do about noth-
but that isn't the purpose of a picnic.

JST THEN MRS ITTEL came hurrying
ss from the bath-houses. "We can't
Bertie anywhere," she announced,
-worried, half-exasperated. "Really,
e year we're going to have to insist on
ng children being accompanied by an
lt! With all this water around, he just
ld be somewhere out there under the
ace. But we've been through this nearly every year since I can remember with one or the other of that family."

"Have they looked over at the ball field?" asked Eloise. "Connie is going in that direction. She can look there."

"Would you?" asked Mrs. Ittel. "And if he isn't there, tell Pastor Ittel to come see whether he can make sense out of what the youngest one is saying. He says, 'Bertie swing.' And you can see for yourselves he isn't on any of the swings."

"You can't go by anything a child that young says," smiled Eloise. "Even Weesie gets mixed up and she's nearly five."

SUDDENLY I REALIZED that Susie wasn't in sight. "Susie!" I called, "come back here and wait for mother."

"She went that way!" said Weesie, speaking for the first time, as she pointed up the path.

I hurried in that direction but could see nothing of my daughter. I never get over marveling at the speed with which children can disappear. I wished I were not toting a heavy jug with me.

Just then I caught the sound of hidden voices, one of them unmistakably Susie's. Rounding a bend, I could look into the clearing where Carol Schmidt was reposing in the hammock. At the head of her swinging couch was Susie, at the foot little Bertie Maasdorp. They were sending her back and forth so violently, I'd have thought she'd have been seasick.

"So this is where Bertie is 'swinging,' " I laughed. "Poor Mrs. Ittel is hunting all over for him."

"I told him if he'd swing me first, he could get in and I'd swing him. but with Susie to help they've given me such a ride I don't know whether I can stand up."

"How about sending him to report to his sister and Mrs. Ittel first? And Susie, you stick with me, or we'll never get to see daddy hit that home run!"

We Get Our Value from God

If God didn't exist, a man would be worth only as m
as he could get others to agree to—maybe noth

MOST PEOPLE LIKE SUNSHINE. But after a steady week of rain, we more than "like" it—we get positively ecstatic about it. I remember attending a convention during which it rained for six days. The climax of the convention was an impressive ordination service, and on that day the sun shone. People were more excited about the return of the sunshine than they were about the service.

Now something like that is true of our Bible lesson for this week. The point of the lesson is that we are created in the image of God, and each one of us is of infinite value to Him. We "like" that idea. It's a pleasant thought. But the incredible glory of it doesn't shine through to us until we have tried to think of what it would mean if it *weren't* true—if we didn't have any divine spark in us and we weren't of any value to God.

THAT'S THE REASON we're going to shift into reverse for our study today. Instead of dwelling on what it means to be created in God's image, let's look briefly at what it means *not* to be created in His image.

Of course there could be many alternatives. We can't discuss all of them here. Let's take only the one that is the most prevalent in our modern minds.

That briefly is this: We're not created in the image of God, and there's nothing divine about us; and if there is a God, we're not particularly valuable to Him. We're here by a biological accident. There's no point to it—it just happened.

That belief can lead to one of two v
of looking at life. You can open y
eyes and look around you and say sc
thing like this: "Well, here I am.
better make the most of it. What
most want to get out of life? Happi
I guess."

At this point, the answers will bra
out. One man will say: "To be ha
I need money. In the process, I may
on quite a few people. Why should
What are they to me? If I can make
most money by paying them as little
can for their work and charging as m
as I can for my product, what's to
me?"

Another says: "To be happy, I
power and prestige. I've got to be th
shot. I'm going to boss people ar
and tell them what to do. What was
you said about 'stepping on their rig
Don't be ridiculous. What 'rights'
biological accidents got? I don't c
my place as big shot as a 'right'—it's
that I'm strong enough to get to the

A third may say: "Sexual satisfacti
that's what I need to be happy. So I w
a few lives, or crush a personality
and there, or make a home miser
So what? That's my business. Afte
there is no meaning, no point, no gc
this whole business anyway. Human
itself is just a cosmic joke."

THESE ARE EXPRESSIONS of rugge
dividualism—at its most rugged!
are ugly and repulsive to us, but the

...en God said, Let us make man in our own ...eness, to resemble us, with mastery over ... fish in the sea, the birds of the air, the ... mals, every wild beast of the earth, and ...ry reptile that crawls on earth. So God ...med man in his own likeness, in the like... of God he formed him, male and female ... formed both. And God blessed them.

GENESIS 1:26-28

Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them." So he told them this parable, "What man of you having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? . . ." LUKE 15:1-4

...t unreasonable or irrational. If men ...e not created by God in the divine im... ...e, if they have no value, who's to say ... wrong to live according to every man ... himself and let the devil take the ...ndmost.

THERE IS ANOTHER WAY of thinking, ...st the opposite from individualism, that ...sults from denying the image of God. ...goes something like this: "We're in this ...ng together. Your individualism won't ...ork. If everybody acted that way, we'd ...mmit collective suicide. I don't hold ...s divine image idea, either. But I say ...u can't just do what pleases your whims ...d fancies. We've each of us got to do ...at's for the good of everybody." (At ...s point, they're perilously close to a ...ristian ideal, but watch, now, what ...ppens to that ethic when it isn't ...ounded in faith in God). "Yes, we've ...t to do what's for the good of the group. ...ou aren't important to God, if there is ...e, but you're important and useful to ...e group, to society, to the state. Your ...lue is dependent on how much value ...u are to the state.

"If you behave yourself and do your ...ork as you're told, and think the way ...e state says you should think, then ...u're very valuable. But if you get fool... ... ideas that are contradictory to what ...e state says is for the good of all, then ... better that you should be put out of ...e way.

"It's not that we have anything against you personally, but you're making yourself a nuisance. You're working against the common good. We realize you may think your ideas about the common good are as valid as ours, but certainly you can see that someone has to have the final decision or all will be chaos.

"And as for you over there—it's too bad you're not quite bright. Christians have some foolish ideas that you have some mystical value, but obviously that is ridiculous. You're not only not contributing anything to the common good—you're actually a drain on us. You eat valuable food, and it takes valuable labor to care for you. You'll have to be gotten out of the way, as painlessly as possible."

THAT IS AN EXPRESSION of collectivism at its worst! That's repulsive to us, too, but neither is that unreasonable. If we have no value to anyone for our own sakes, but only as we contribute to the common good, then, when we cease to contribute to that common good, why shouldn't we be quietly removed?

It is in contrast to this grim nightmare of darkness that the light of God's revelation appears in its full glory: "I made you out of my love. Every single one of you is of eternal value to me. I love you, each of you, so completely that when one of you has strayed from me, I will be like the shepherd who leaves the 99 sheep in their sheepfold and goes out into the darkness and the thorn-infested places to find you. That is just what I have done."

Personal Problem Clinic

Catholic medical ethics

These questions have to do with an abnormal or difficult child birth situation.

QUESTIONS: 1. Does a Protestant woman, having a Roman Catholic physician, receive the same treatment whether she is in a Roman Catholic or Protestant hospital, or at home? What happens if she has a non-Catholic doctor in a Catholic hospital?

2. Does the patient or her husband have the privilege of requesting or demanding that a mother or an unborn child be given the preference?

3. Is it true that instruments necessary to save a mother instead of an unborn child are not permitted in a Catholic hospital?

REPLY: The following answers are given by the Roman Catholic archdiocesan office in Philadelphia:

1. A Protestant woman receives the same treatment as a Catholic.

2. In a precarious birth situation, in which it is impossible for both mother and child to survive, the child is given priority treatment. No request or demand that the mother be given priority treatment will be honored in a Catholic hospital, whether the physician be Catholic or Protestant.

3. Instruments which would bring about the death of a child in order to save a mother are not permitted to be used in a Catholic hospital.

The practice in Protestant hospitals is to make a strong effort to save both mother and child, but in case both cannot be saved the preference is given to the mother. The most difficult decisions are made in a consultation of several doctors. This answer is based on statements from Lutheran, Methodist, and Presbyterian hospitals.

Social-economic status

QUESTION: For a long time my daughter has been going with a young man. Both are 20. Now they want to get married. Through the years we have given Florence the finest of everything—she has never known what it is to do without anything she has wanted.

Frank is a fine fellow, but his backgrou is the very opposite. Furthermore, he has rather poor position, and he is witho enough education to enable him to advar very far. It looks to me as though there m be conflict right from the start. Flo will fi it just about impossible to live in the sim way that will probably be necessary.

Frank comes from a family that has h a terrific struggle to make a living. I afraid their outlook is entirely differ from ours.

REPLY: Widely different standards living and spending, and the accompa ing disparity of outlook, can be sour of disagreement and conflict. But t need not be. Intelligent, adjustable pers can and should lay all cards on the ta and conceal nothing. They can exam the facts, weigh the necessary chan and work out a realistic mode of liv Such a procedure, of course, means Florence will have to realize now that days of easy money and luxury are ove at least until Frank's earnings adva That may be a matter of some years. H is a test of devotion which will have t met rationally, not emotionally. T two young people will have to think problem through separately and toge Love may sometimes be had only a price, but in many cases it has been w all it has cost. The outcome will dep largely upon the intelligence with w they handle the issue now and the dilig with which they work to make their cision succeed.

The couple should be left to work their problems alone, as far as poss Some help may be given from tim time. But for you to subsidize the riage would not be wise. A husband w to feel that he is supporting his wife family, and that he and his wife const an independent social unit. Do not that would tend to break down his respect.

—EARL S. RUDISE

Swedish Scholars Explain the Church

This Is the Church. Edited by A. Nygren. Trans. by C. C. Rasmussen. Muhlenberg Press. '5. 353 pages.

Any book containing essays by more than a dozen of Sweden's leading theologians of ay would be valuable. More than noteworthy is this volume with essays by Nygren and len, Bring, Wingren, Fridrichsen, and others, all on the theme of the church. Few heran countries could produce such a volume with such unity of contents.

The book is a translation of a Swedish work of a decade ago, bearing the title *En Bok Kyrkan,* literally, "A Book About the urch." Prof. Rasmussen has done an exent job of translation, turning long Swed- sentences into short, clear, English ases. He explains that he left out a part the Swedish collection because some of essays treated especially of Swedish conons, and might not interest an American der.

This omission is understandable, but it s trim the Swedish book of much of its ne, and to one interested in the Swedish urch some of the most concrete and inesting material is in these omitted chap. For the articles that make up *This Is Church* presuppose a state church orization (the Swedish Church prefers the gnation a folk church), and not a few their writers would defend that institu. This disposition affects the resultant v of sacraments, of the ministry, of the tionship between church and state.

wedish scholarship is abreast of the adces made in the field of exegesis and his. These essays reveal the great change ch has taken place since the beginning the century in the interpretation of the ure of the church. No longer is Christity seen as intending mainly the develop- of the individual—a new understanding come of the importance of the group, people, the Body of Christ. Life is not as vidual as some movements, including ism, supposed. There is a value in the itution which has been overlooked. Yet e scholars do not like the usual distinc- between objective and subjective—they k the truth of the Christian gospel transcends this distinction. They will not compromise on the fundamental truth that the Christian proclamation is something given, not achieved.

American Lutherans would do well to read all of this volume. For American Lutherans have very vague ideas about the church, and especially about the church in America. Swedish theologians have ideas about the church in Sweden, and see these in the perspective of the history of the entire church.

American Lutherans have notions inherited from European countries which do not at all fit into the American scene. Probably we ought to take *This Is the Church* as a nucleus and, instead of providing the peculiarly Swedish chapters here left out, insert a collection of essays by American Lutheran theologians on the idea of the church (not only the Lutheran, for the Swedish scholars are thinking of the church as a whole) in America. The result might be interesting—and disconcerting.

Rock Island, Ill. CONRAD BERGENDOFF

American Christianity

The Puritan Heritage. By George M. Stephenson. Macmillan. 282 pages. $3.50.

Something new in Christendom has been worked out in America. Christian people labored to build a new world. They brought their religion to bear upon crucial public issues. They developed distinctive activities to express their faith practically. By means of diaries, sermons, tracts, and periodicals, and by lively sketches of the debates over such issues as revivalism, Masonry, temper-

ance, and abolition, Dr. Stephenson brings to colorful life many of the major developments in the American religious scene down to the Civil War.

Not all of the major developments, however. The author is concerned with the "Puritan heritage." Accordingly Roman Catholics, Episcopalians, and Lutherans are not in the author's focus. Virtually everything else in the American religious picture is.

In this respect the book leaves one somewhat confused, for the author never tells precisely what "Puritan" means. In one sense the word is apparently applied to all of the British Protestant heritage except Episcopalianism; in another, Puritans are sharply distinguished from Pilgrims. In one sense the Puritan heritage climaxes in the "democratization of religion" but this process required the dissolution of New England Puritan theocracy. "Puritan" and "pietistic" are frequently bracketed together.

The author's positive view emerges from occasional expressions. Puritanism means "a more vital faith and a more strenuous morality." In its aggressive effort to "plant the Kingdom of God" in American life, it helped prove that "freedom of conscience is the best way of preserving religion and morals." State-church despotism, priestly authoritarianism, and formalism were the cardinal evils in old-world Christianity, from which American Christianity has happily extricated itself. The right of private judgment, which is declared to be "the fundamental tenet of the Protestant Reformation," American Christianity first has happily realized on a large scale.

This interesting book, perhaps like American Christianity itself, is stronger on events than on the analysis of events.

Chicago ROBERT H. FISCHER

Attack on Yale

God and Man at Yale. By William E. Buckley, Jr. Henry Regnery. 239 pages. $3.50.

Whatever else William E. Buckley, Jr., learned at Yale, he learned how to state his case. This graduate of the Class of 1950 contends that higher education in Ameri as represented by his Alma Mater, is tr ically sick.

He believes that education is a commoc to be purchased on the market and that t sential freedom is the freedom of the c tomer to buy what he wants. He assur that since Yale has a Christian foundati it should espouse Christian faith and cu vate the Christian life, and at the same t extol the virtues of the free enterprise ec omy. He concludes that the customers Yale—the parents who want their childr Christian faith confirmed and the merit our economic system extolled—are not ting a fair deal.

Regarding religion, he says: "At there does not even exist within the Reli Department itself a remarkably pro-Cl tian bias." He thinks several of the are emphatically Christian but not cont ers for the faith or in any sense evange

It will not be a sufficient reply to Buckley merely to point out that he Roman Catholic pleading for a religio external authority. Nor will it be en to call him a bigot. Buckley contends what he found at Yale was atheistic big amoral bigotry, anticapitalistic bigotry. wants to know why a university should vote so much of its time to a denunci of what he believes is fundamentally C tian and American.

Washington EDWARD L. R. ELS

(Reprinted from *The Chaplain*)

Spinoza Dictionary. By Dagobert D. F Philosophical Library. 309 pages. $5.

The foreword is by Albert Einstein. is followed by the introductory words c editor who paints the lurid backgrou Spinoza's time and then sketches the of the man. In the hands of the e Spinoza becomes, as he doubtlessly w great personality and scholar. Frien Spinoza will be happy for this collecti his ideas, classified under appropriate ings, as he himself wrote them.

Selinsgrove, Pa. BENJAMIN L

aribbean Synod is Born

MERLE G. FRANKE

and churches hope soon to be self-supporting. Caribbean Lutherans y theirs will be no weakling synod. But financial resources are meager

A MOTION PRESENTED by Pastor Eduardo ig read in part ". . . that we ordained nisters and accredited delegates . . . do eby form and constitute the Caribbean angelical Lutheran Synod of The United theran Church in America." As the mo- was enthusiastically and unanimously opted by standing vote, the 34th synod of ULCA was born.

This was a moment anxiously awaited by therans in the Caribbean area. About ee years ago definite plans began shaping for organization of a synod. Serious ught had been given as far back as 1919. wasn't until 1949, when Dr. Franklin C. , ULCA president, and Dr. R. H. Gerberding, executive secretary of the Board of American Missions, visited the West Indies field, that the prospect of organizing a synod took definite form. Since that time committees of the Puerto Rico and Virgin Islands conferences investigated problems involved and prepared a constitution.

As the Organizing Resolution was adopted on the morning of May 30 Dr. Franklin C. Fry, who had been elected presiding officer of the convention, led the delegates and visitors in prayer, asking God's guidance at such a historic hour.

FROM THE START delegates to the convention proceeded in a manner that seemed

FIRST CARIBBEAN CONVENTION
Delegates and visitors at St. Paul's Church, San Juan, Puerto Rico

CARIBBEAN EXECUTIVE COMMITTEE

Rev. Clarence G. Schnerr, President Roig, Secretary Franke, Mr. Darnley Petersen, Avaristo Falco (members not in photo: Treasurer Graciani, Mr. Francisco Sein)

to shout the fact that this would be no "weakling" synod or "synod-given-special-consideration," but a normal, functioning, responsible synod which would carry its responsibilities as enthusiastically as any other. The convention heard encouraging greetings from the ULCA presented by Dr. Fry. "The organization of the Caribbean Synod will provide a healthy incentive to growth of the church in this area," Dr. Fry pointed out in his greetings; that incentive would be due in part to the realization that it is dangerous in the church as well as in man to remain a child too long. The Lutheran work in the Caribbean is no longer a "child."

Dr. R. H. Gerberding pointed out that the Board of American Missions will look forward to working with the synod not as a "father" but as a colleague.

At the organizing convention the roll of pastors and congregations was established. Thirteen pastors and 19 congregations were received. The 19 congregations make up 13 parishes. Upon the arrival of Pastor Kenneth Ferguson, a 1952 graduate of Hamma Divinity School, the synod will have no parish without a pastor.

The synod seemed assured of additi pastors in the future, as four minist candidates from the territory of the s were introduced at the convention. Pros of additional candidates is favorable.

ELECTION OF OFFICERS resulted in choice of the following: The Rev. Edu Roig, pastor of Good Shepherd Church Juan, is president. The Rev. Merl Franke, pastor of Frederick Church i Thomas, Virgin Islands, is secretary. active Puerto Rico layman, Mr. Gill Graciani, became the synod's first trea

The constitution and by-laws pro for the synod had been circulated so w among church councilmen and other gregational leaders in the months pri the convention that there was not a deal of discussion on any articles o lengthy document. This document wa ified without a dissenting vote. Syn officers were directed to make formal cation for admittance into the ULCA constituent synod.

The synod showed a healthy conce

benevolence program of the church by opting a 1953 budget of nearly $14,000, re than $11,000 of which is intended for LCA apportionment.

IT MAY BE SOMEWHAT VAGUE in the minds many just what the organization of this w synod means for Lutherans in the West ilies. There are at least three important tors to be taken into consideration. The t is the difference in background and sent makeup of the two conferences ich joined to create the synod. While in Virgin Islands there have been Luther- s for generations—their churches dating k as far as 1666—members of the Puerto o Conference are by comparison new to theranism; Lutherans in Puerto Rico cele- ated their 50th anniversary just three years o. Moreover many Lutherans of Puerto o are former Roman Catholics, whose nilies in many cases are still Roman Cath- cs. Those Lutherans appreciate their faith the more because of the adverse condi- ns in which it must grow.

Furthermore Spanish is the language of erto Rico, English that of the Virgin Is- nds. (This posed no great problem at the nvention inasmuch as the majority in at- ndance were bi-lingual, and for the bene- of those who were not, translaters will- ingly interpreted when requested to do so.) But the impact of welding these two conferences into one synod is already being felt throughout the synod as delegates and visitors left the convention with a much clearer understanding of each other's problems.

THE SECOND CONSIDERATION is that not one congregation in the synod is entirely self-supporting (only one congregation pays the full salary of its pastor)! The organization of the synod shows promise of giving impetus to the already strong efforts of many congregations to assume self-support in the near future.

The third factor is the remarkable stewardship progress that has been made throughout the area in the two or three years preceeding the synod's organization. In 1951 the two conferences received a total of nearly $8,500 in benevolence receipts, a figure that would have been fantastically high just three years ago—and this in a traditionally "poor" area. The synod's program of stewardship will have a solid foundation for greater effectiveness in the Lord's work.

ULCA CONVENTION DELEGATES

Clergymen: Eduardo Roig, Merle G. Franke (non-voting).

Layman: Darnley Petersen.

wa's First Full-Time President Takes Office

FREDERICK R. LUDWIG

Alfred J. Beil begins as Iowa Synod president this week. Synod sets $130,000 apportionment. Mrs. Carroll Voss elected WMS president

A FIVE-YEAR TERM as president of the Iowa nod was begun July 1 by Dr. Alfred J. il, who had been associate pastor of St. hn's Church in Des Moines. Dr. Beil was cted by the synod at its convention at St. hn's Church, Council Bluffs, May 19-22. The synod decided in 1951 to establish e presidency as a full-time office. Pastor F. R. Ludwig of St. Paul's Church, Postville, has been acting president during the interim. Synod headquarters will be in Des Moines.

Iowans increased their apportionment budget for 1953 to $130,000 from the 1952 figure of $118,725 to provide larger amounts for Carthage College and Central Seminary.

The synod's articles of incorporation were

revised under the guidance of Attorney Alex Miller. Mr. Robert Haut was ordained to the ministry. On May 25 Ralph H. Riedesel and Don Zinnger was ordained in St. Paul's Church, Davenport, bringing to 23 the number of men and women of this congregation who have entered full-time Christian service.

Dr. Franklin Clark Fry was the United Lutheran Church's official representative at the Iowa convention. He portrayed in vivid language the world-wide labors of the church, with special reference to the Japanese situation which he recently surveyed.

THE WOMEN'S MISSIONARY SOCIETY of the Iowa Synod, meeting in Council Bluffs, elected Mrs. Walter J. Voss, Sioux City, president. It was reported that 559 r members had been gained by synodical cieties during the year. Speakers at the c vention were President Franklin Clark F Mrs. Mabel Fenner; Pastor and Mrs. E. Rohlfing, former missionaries to Bri Guiana; Miss Vera Ehlers, missionary India; Mrs. H. Jacobs, former mission to the Holy Land. The convention no inated Mrs. Frederick R. Ludwig to se on the executive board of the Women's M sionary Society of the ULCA.

ULCA CONVENTION DELEGATES

Clergymen: A. J. Beil, Frederick R. Lud M. D. Kilmer.

Laymen: Alex Miller, Einer Juel, E. M. Jen

Slovak Synod Elects Zornan

By JOHN CHALUPA

New president is a Pittsburgh pastor. Four were ordai to the ministry. One congregation was added to synod

THE REV. JOHN ZORNAN, pastor of St. Emmanuel Church, Pittsburgh, was elected president of the Slovak Synod "Zion" at a convention June 10-12. He succeeds the Rev. Andrew Balaska. The Rev. John Shintay, New York City, was elected secretary, and the Rev. George Churlick, Guttenberg, N. J., treasurer.

The Slovak Synod "Zion" met in Holy Trinity Church, New York City, the Rev. John Shintay pastor.

High point of the convention was the service of ordination. Four young men were set apart for the ministry. Those ordained were: Albert Ursin, called to Holy Trinity Church, Torrington, Conn.; Andrew Kazar, called to St. James', Jewett, Ohio. These men are graduates of the Philadelphia Seminary. Graduates of the Chicago Seminary were: Daniel Rolik, called to Hope Church, Detroit, Mich., and Rudolph Shintay, called to Holy Trinity Church, Skaneateles, N. Y.

The convention sermon in the Slovak language was by the Rev. Stephen Zima, troit, and in English by the Rev. Step Hurnyak, Charleroi, Pa. President of sy Pastor Andrew Balaska, preached at communion service.

Official representative of the ULCA, Rev. George Harkins, reported on the v of the church. A question and answer pe followed.

The convention received into member St. John's Church, Hatfield, Mass. N ordained Pastors Albert Ursin and Rud Shintay were received into synod, and n ordained Pastors Daniel Rolik and An Kazar were given letters of transfer to Michigan and Pittsburgh synods respecti

The Rev. John Shintay, the synod's theran World Action director, stressed need for further support of this cause. tor George Churlick, chairman of the S ardship Committee, reported on the su of the Workshop Program. The Rev.

CONTINUED ON PAG

VERSEAS

issouri church in India welcomes ULC missionaries

ZION CHURCH IN KODAIKANAL
Cleveland architect designed it

NDIA: Kodaikanal, May 13.—A MISSOURI heran church in India is the gathering e this summer for ULCA missionaries. church, known familiarly as Loch End pel but officially as Zion Lutheran, Mis- ri Conference, is being used by the ULCA the American Lutheran Conference for r own separate services, for the first time e it was opened in 1932.

Until 1952 some members of all Lutheran ps in Kodai have attended MLC serv- in the building, whose architect was R. Webber, Cleveland, Ohio. But this mer ULCA and ALC groups were in- d by the Missouri Lutherans to conduct rnately their own services in the cruci- n building situated not far from the main aar.

he first service was conducted April 27 two ALC missionaries. The following day the Rev. W. D. Coleman, ULCA sionary stationed at Dowlaishwaram, ached for his denominational group, al- gh the service was attended also by rs. Scheduled to preach later were the Rev. R. M. Dunkelberger, the Rev. G. K. Gesler, and the Rev. R. S. Oberly.

Not church union, but a new high in church co-operation was achieved, ULCA missionaries at Kodai believe.

AN ENGLISH EDITION of Dr. M. L. Dolbeer's *History of the Andhra Evangelical Lutheran Church* is now available.

The original edition, published in Telugu in late 1949, was a translation from English by P. D. Subhamani. Copies of the new edition will be arriving in the U.S. during August.

Nearly 200 pages long, the volume was prepared by the department of religious education of the Andhra Lutheran Church. The author is a member of the church's executive council as archivist and is conference chairman at Rajahmundry, where he has a charge in the East Godavari Synod.

The book not only is a history of the church from its founding by Dr. John Christian Frederick Heyer in 1842 but also a virtual year book of facts about its work up to early 1951.

"ARE THE INDIAN LUTHERANS assuming greater responsibility in the church?"

What might have been a "Roundtable of the Air" discussion was conducted recently at this missionary center by more than a half-dozen ULCA mission leaders. The question above was put to them by a representative of THE LUTHERAN visiting in Kodai.

"Yes," the group concluded to be the answer, and advanced this evidence:

1. Many more Indians are participating in the administrative duties. 2. Indian conference chairmen in the synods share positions equally with missionaries. 3. Secondary education work is more under management of Indians than others. 4. Elementary education is 75 per cent under Indian direction. 5. Certain major medical institutions are Indian-directed. 6. Much industrial work also is assigned them.

It was further agreed, however, that World War II had forced transfer of some responsibilities too soon, although plans had been made earlier for the transfer at a later and less trying time.

Indianization, as the shift in responsibility has been called, is increasing not only because of demonstrated ability by Indian church leaders but also in view of their skill with Indian languages and understanding of the Indian viewpoint.

Participating in the discussion were the Rev. W. D. Coleman, Dowlaishwaram; Dr. M. L. Dolbeer, Rajahmundry; Dr. G. K. Gesler, Rajahmundry; Dr. and Mrs. R. S. Oberly, Parvatipuram; the Rev. J. C. Peery, Narasaravupet; and the Rev. Samuel Schmitthenner, Peddapuram.

NAGPUR, Madhya Pradesh, India.—A college course long desired by the National Christian Council of India, Pakistan, and Burma, with which ULCA missionaries in India are co-operating, will become a reality this summer at Hislop College here.

One of the courses to be offered by the newly established department of journalism at the college is called "Social Education Materials Writing." It will be unique in Indian universities, for its aim will be to train writers of literature for all aspects of village uplift, literacy work, and for edu tion in the fundamentals of democr living.

Guiding the course will be Prof. Ha Ehrensperger, who has been on the Leo Theological College faculty, Jubbulpore, has traveled widely in India and investig social education projects at first hand Methodist, he was for 10 years editor of young people's magazine, Motive, and on faculty of Northwestern University, Chic

Special scholarships have been made a able for Christian students recommende church agencies. Until now there has no training center where writers could ceive instruction in preparing material new literates. Dr. Frank Laubach, Ruth Ure, and other leaders in the lite movement in India have long advocate establishment of the course beginning 29 at Hislop, which is affiliated with N University.

—ROLAND E. WOLSE

SLOVAK SYNOD CONVENTION

Continued from pa

Zornan, CHEY director, reported tha quota for synod was paid in full.

Papers were presented by the Rev. An Rolik and the Rev. Gustav Skodacek, C land, Ohio.

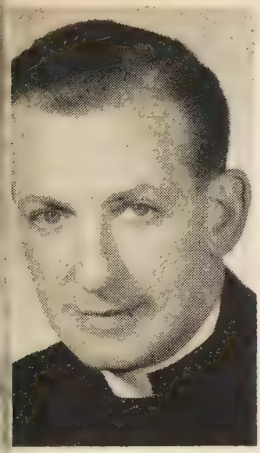
Other officers elected were: the Albert Ursin, statistician; the Rev. Chalupa, student adviser; the Rev. J Kavalek, archivist; the Rev. Vladimir H stewardship secretary.

Named to the staff of *Sion*, synodica lication, were: Pastors Andrew Br Stephen Zima, George Roh, August dacek, John Chervick, Rudolph Shinta Imrich Vangor.

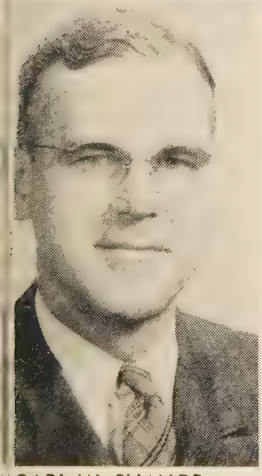
The program of instructing pre-theol and theological students in the Slova guage and liturgy will continue. T structor at the Philadelphia Seminary Rev. John Kovacik, Lansford, Pa., Wagner College, the Rev. John Shi

ULCA CONVENTION DELEGATE

Clergymen: John Zornan, August Sk John Shintay.



EDWARD ROGERS, pas- of First Church, Warren, has been elected first full- secretary for stewardship evangelism of the Pitts- h Synod. He assumes e this August 15. During ld War II, Pastor Rogers the most decorated chap- in the U.S. Army.



CARL W. SHANOR, pas- of Fourth Church, Spring- Ohio, becomes associate essor and acting head of ion department of Wit- erg College this fall

BRIEFLY SPEAKING

As a DVBS project at Dakota City, Nebraska, the primary class teacher had her pupils write letters. One pupil chose to write about the recent flood threat. His letter: "We had a flood. There was no water."

A member of St. Matthew's Church, Reading, Pa., is a home economist for a local appliance firm. Recently, her title—listed on a program where she was making an address—read: "home ecommunist"! In view of the fact that her new spring coat is a flamered, she took considerable "ribbing" from fellow churchmen following the typographical error.

For the first time in over a quarter century, two young New Yorkers were married by simply signing a contract of marriage in the presence of two witnesses and having the whole thing acknowledged by a judge. Not a word was spoken during the entire "ceremony," there was no "obey," the couple just agreeing to "cherish" each other.

Because families of deceased members of St. John's Church, Bellefonte, Pa., requested that flowers be omitted at the funeral and that money contributed for floral offerings be donated to some worthy church use, the congregation has four memorial funds—one of them for "youth work," two for building fund, and the fourth as yet not earmarked.

It's a simple thing to contract a couple words in our English language and make of them a word that doesn't express the idea. When Secretary Harner Middleswarth, of the Parish and Church School Board, was in Wisconsin promoting the new weekday series, he had on the table before him a box, filled with miscellaneous hand materials. Said the secretary, "I always have a handy place for bunk like this," but quickly corrected the badly coined word by explaining, "I meant box for junk!"

It is customary in Northwest Synod for a pastor or friend of each ordinand to place a stole about his neck following the ceremony of laying on of hands. Prof. P H. Roth, president-emeritus of Northwestern Seminary, was standing at the chancel with one of the ordinands when he suddenly remembered he had forgotten to bring an extra stole for the ceremony. Never at a loss, the professor removed his own and transferred it to the shoulders of the young man.

NEWS IN THE CHURCHES:

ALABAMA:

Conrad is Named Dean of Training School for Negro Church Workers

MONTGOMERY—The Rev. David F. Conrad has been named dean of the Alabama Lutheran Bible Institute here, it is announced by the Rev. Ervin E. Krebs, secretary for Negro Missions in the Division of American Missions of the National Lutheran Council. He will assume his new duties on Sept. 1, after seven years as pastor of Christ Lutheran Church at Birmingham, Ala.

Pastor Conrad will succeed the Rev. W. S. Langhans, who has been dean of the institute for three years. Alabama Lutheran Bible Institute was founded five years ago by the late Dean H. F. Ander as a training school for Negro church workers. In that period, some 25 high school, college, and special students have been enrolled at the institute. Four have entered the ministry and several are engaged in other church work.

In addition to serving as a training school for youth, the institute has sponsored an annual summer Bible camp, as well as evangelism, stewardship and Sunday school conferences for church workers. The institute is supported by contributions from the American Lutheran Church, Evangelical Lutheran Church, Augustana Lutheran Church, and United Lutheran Church in America.

A native of North Carolina, Pastor Conrad, the dean-elect, is a son of Dr. F. L. Conrad, president of the North Carolina Synod of the United Lutheran Church, and a brother of the Rev. Leslie Conrad, executive secretary of the Luther League of America.

During his seven-year pastorate in Birmingham, Pastor Conrad was instrumental in developing a second congregation in the city, as well as a congregation in Thorsby, Ala. His interest in Lutheran work in Negro communities has been demonstrated in help he and Christ Church have given to the Harvard Stephens of the mission in Birmingham. He has also written articles in church press to urge greater missionar forts in the South.

In addition to his duties at the Bibl stitute, Pastor Conrad will serve in rel church work in Negro communities to sy and districts in southern areas. He and Conrad and their two sons will mo Montgomery in August.

GEORGIA-ALABAMA:

CHEY Pledges—137 Per Cent C Goal—Are Now Almost Fully P

SAVANNAH — When Georgia bama Lutherans were asked to p $27,000 for the Christian Higher E tion Year fund, they responded by p ising to give $36,989. Their synoo the first in the United Lutheran C to reach and exceed its goal.

Last week the payment on pledge $33,710—125 per cent of the as quota, and within $3,279 of fulfillin total promised.

Newberry College, which is receivi major part of Georgia-Alabama CHE tributions, is eagerly awaiting the pr funds. A beautiful library building dominates the campus quadrangle, is finished. Payment for this buildin absorb all the CHEY funds which are available.

ALABAMA will soon have its eighth congregation. For years there wer three. Latest congregation to be adde Silver Hill, a transfer from the An Lutheran Church.

TRINITY CHURCH, Annison, was w the roof go on its new building last The Rev. Dexter Moser is the new of the Shades Valley Church in Birmi

THERE IS NOTHING dead about Mark's congregation at Huntsville though it holds services in a former

e. This congregation is already outgrow- its property and has been assisted by Board of American Missions in acquiring e large lots across from the present site.

ASTOR VIRGIL CAMERON and 87 members children) organized Holy Trinity Church Marietta, Ga., on June 1. The group has ght property in a new housing develop- t on the Atlanta highway and is the first ch in the area.

MANUFACTURERS of a well-known pre-fab se recently gave five large lots to synod iorities to develop a mission in the Flem- g Heights section of Augusta, which is eriencing tremendous growing pains from Savannah River Project.

RESIDENT CHARLES FRITZ speaking re- ly before the Ebenezer Conference at rel Hill Church, Clyo, said, "The mis- opportunities before us are a challenge must accept in God's Name." He stated six new fields ought to be open in met- olitan Atlanta alone.

LARRY RAU, recent graduate of the South- Seminary, was ordained June 1 in his parish, Holy Trinity, Elberton. He will serve the NLC Student Service Division working among Lutheran students at the versity of Georgia.

MMANUEL CHURCH, Atlanta, has a new or. He is the Rev. Frank Jones, formerly outh Carolina.

ORACE I. GASSOWAY is now service pas- of the Lutheran Servicemen's Center in annah. He also serves as pastor of Re- ner Church, Wilmington Island.

THE ZION PARISH, long without a regular pastor but capably served by the Rev. B. S. Dasher (retired), will soon have John H. Myers, recent Gettysburg graduate, as pastor.

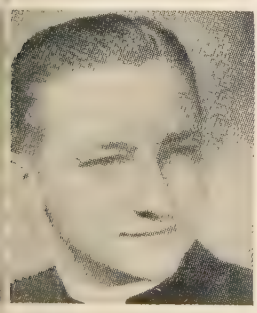
PASTOR and Mrs. Donald Poole of Albany, Pastor and Mrs. John Yost, Jr., and Miss Lena Fehrenkamp of Savannah are planning to attend the LWF Assembly in Hannover.

Philadelphia Pastor Will Be Interpreter at Hannover

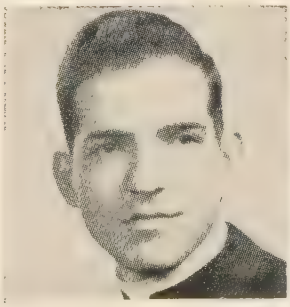
THE REV. ERNST SCHMIDT, pastor of Tabor Church, Philadelphia, Pa., was requested recently by the German Preparations Committee for the Hannover, Germany, convention of the Lutheran World Federation, to serve as one of the official interpreters. When laymen of Tabor discovered that their pastor did not feel he could finance such a jaunt, they collected funds to make sure Pastor Schmidt could go.

Three from Washington Congregation Become Pastors This Spring

THREE ORDINANDS—Edgar Alfred Doering, Robert Richard Summer and William Ray Summer—were recognized at a special service in their home church, Luther Memorial, Washington, D. C., late in May. "Few indeed are the Christian congregations," said Dr. Ralph Tabor, "which are privileged to send three sons into the holy ministry in a single year." The trio were ordained by the Maryland Synod May 28.



EDGAR DOERING



ROBERT SUMMER

WILLIAM SUMMER

MONTANA-NORTH DAKOTA:

Montana-North Dakota to Make Study of Home Mission Fields

FARGO—At the recent meeting of pastors and delegates from the Western Conference of the Northwest Synod, statistical studies of the western half of North Dakota and all of Montana were planned. This study is especially important because of the development of oil fields in that area.

The Rev. Marlin Evenson, Glenburn, will study the western half of North Dakota and the Rev. Robert Bartels of Billings will study the state of Montana. The procedure includes a county-by-county grouping of all the towns into (a) those adequately served by Lutheran churches, (b) those inadequately served, and (c) those not having any Lutheran churches. This study will indicate the areas of need for on-the-field investigation, which, if they prove promising, can be requested for survey at the Regional Home Missions committees of the National Lutheran Council.

THE MONTANA Lutheran Summer Bible Camp will be held near McLeod, Montana, 32 miles south of Big Timber in the "Shining Mountains." The staff will include personalities such as the Rev. Gordon O. Lindemann, missionary on furlough from Liberia, Africa; Sister Bernice Pantel, associate field secretary of the Board of Deaconess Work; and Dr. John Rilling, pastor of St. John's Church of Minneapolis. The fee is $13 for the week. Family groups are invited to attend July 20-26.

THE NORTH DAKOTA Lutheran Lake Camp is being held this year at Lake Metigoshe in the Turtle Mountains, close to the Canadian border. The week is July 20-26 and the fee is $15. Members on the staff will be Stewardship Secretary George B. McCreary of Minneapolis and Northwestern Seminary professor, Dr. A. C. M. Ahlen.

PEOPLE

EVERETT MITCHELL, well-known N Farm and Home Hour master of ceremo and member of the Lutheran Laym Movement for Stewardship, has establis "Stewardship of Life Awards" to be sented in 1952 to "one young man and young woman of the United Lutheran Chr in America by the LLM . . . to encou young laymen and women to practice C tian stewardship in home, commu church, and at work in business and the fessions." The committee, which will dec after July 1, recipients, is composed Chairman Rolf Dokmo, Everett Mitchell, K. Jensen, Millard E. Gladfelter, H Endress, and Harold U. Landis.

DR. J. HUBER WAGNER, United theran layman and chief surgeon for negie-Illinois Steel Corporation, Pittsbu Pa., was recently elected an alumni tru of the University of Pittsburgh.

ST. JOHN'S CHURCH of Fargo is bu ganizing a branch Sunday school i southwest corner of the city. It was a grant of $5,000 at the recent conv of the Synod of the Northwest. This is used to purchase a lot and to const building which should be ready by fal men of the church are providing the for the job.

THE REV. LLOYD FRANKE, brother Rev. Merle Franke in the Virgin Islan recently ordained at the convention of has moved with his family to the par in the south side of Minot, North D The synod granted a loan sufficient t chase the property. Pastor Franke that he has recently surveyed half of t ritory and has already found 70 pros families. Many families would co church, he says, if a place of wor obtained.

INGOLF B. K

EIGHTEEN of the 20 adults baptized on May 4, organization day for members of Hope Church, Klamath Falls, Oregon. The Rev. M. Roderick Anderson, pastor-organizer, is in the rear row, extreme left

Home Missions

OREGON: Hope Church, the Pacific od's newest congregation, was organized y 4 in Shasta School where members have en meeting since last November. At the rning service May 4, over one-third of adults and over one-half of the children be received were baptized. Participating the organization was Pacific Synod Presnt Lawrence H. Steinhoff, who received adults and 40 children into charter memrship. At present the congregation has to nove the chancel furniture from the school d store it in a member's home during the ek; as a result, the furniture available for worshipers is limited.

V JERSEY:

ton Moorestown Home is Reduced 500 by Gift from Auxiliary

RENTON—A check for $6,500 was sented by 2,916 auxiliary members of Lutheran Home of New Jersey to the rd of Trustees at the annual meeting re 5. The gift will be applied to the uction of the indebtedness on the Auxy Cottage which was dedicated in 0.

During the meeting of the auxiliary, a plan known as "Cottages for Couples" announced by the pastor-superintendent, ph I. Shockey. Construction on this type nit will begin this summer. Individuals provide the money for their erection occupy them during their lifetime and receive the care of the Home.

AN OUTGROWTH of a morning devotional period at Advent Church, Trenton, during the last Lenten season, is a short devotional period each Wednesday at 9 A.M. under the direction of Pastor Harold Geitz.

COUNCILMEN at Trinity, Hudson Heights, assist Pastor John H. Wagner, with his pastoral visitation among the shut-ins of the parish, by making a tape recording of the service and then taking it to them during the week.

ST. PAUL'S CHURCH, Elizabeth, observed a service of thanksgiving for the renewed study of the church following many improvements and the presentation of memorials, June 22. Dr. Edwin H. Knudten participated in the ceremonies.

THE COUNCIL of Churches of Camden and Vicinity elected the Rev. Martin H. Lehfeldt, pastor of Trinity Church, Camden, president for the ensuing year.

According to New Jersey synodical headquarters the Stewardship Workshops were well attended in each conference. Enthusiasm was indicated in planning to meet the ULCA apportionment 100 per cent in 1952. The synod was 13th in the 1951 roll call.

NINETY-FIVE central and southern district Luther Leaguers enjoyed a summer outing at the Lutheran Home in Moorestown, June 15. The day was concluded with a service in St. Matthew's Church.

THE REV. HERMAN J. MEIBURG was installed at Holy Trinity, Hasbrouck Heights, June 1. Dr. Paul C. White, director of religious education of the New York Synod, gave the charge to the pastor. Dr. Edwin H. Knudten conducted the installation serv-

ice. Others participating included Pastors William B. Behrens and Harold Haas.

THE REV. C. EDGAR KOEHNLEIN, formerly of St. James' Church, Phillipsburg, was installed at the Good Shepherd Church, Weehawken, June 1. Dr. Edwin H. Knudten, William F. Behrens, Harold Haas, Paul T. Warfield and Dr. Charles K. Fegley (p emeritus) took part in the installation.

THE FIFTH anniversary of Good herd Church, Glen Rock, was obse May 28; Redeemer, Maywood, celeb the 25th birthday May 25.

RALPH H. SHO

PENNSYLVANIA:

Harrisburgers Query Council on "Released Time Curricula;" Confab Plan

HARRISBURG—As a result of the U.S. Supreme Court's decision on "relu time," numerous inquiries have come to the Pennsylvania State Council office re ing curricular programs for beginning weekday Christian education classes.

The council is setting aside two afternoon sessions for discussion of weekday religious education at the Oct. 8-10 State Sunday School Convention. Discussions will be led by Mrs. Myrtle McDaniel, Director Weekday Religious Education Department of Bethlehem Ministerium, and Dr. Frank L. Gibbs of Pittsburgh, Director Religious Education of Council of Churches of Christ in Allegheny County. A further response will be made in November by Dr. Irwin L. Shaver, Director Weekday Religious Education of the National Council of Churches of Christ in U.S.A., who will hold a series of conferences throughout the state with teachers and administrators of such programs. One hundred eighty-three communities in the state have religious education classes on released time, reaching a total of 31,153.

BIBLE-DISTRIBUTING GIDEONS have given away 16,000 copies of the New Testament to area institutions, notably public schools. Pupils from the fifth grade and above have been presented with New Testaments. The service is being expanded to surrounding areas. The school board at Steelton was at first opposed, but with the change of administration became favorable. The New Jersey Supreme Court decision, permitting use of the Bible in public schools, lends encouragement to the Gideon effort.

THE MANY-SIDED NEEDS of Lutheran icemen, and effective ways of meeting were stressed by Col. Benjamin Albert, mandant of the Disciplinary Barracks, Cumberland, and the Rev. Harrison Ze chaplain of Pennsylvania Industrial So at a dinner meeting in the New Cumbe Army Depot June 16. Guests of the ing, sponsored by the Lutheran Service mission, were area pastors and key la

THE REV. JAMES MORECRAFT, ass pastor at Memorial Church, Harris 1949-50, returned to the church as p July 1, to succeed Dr. Lewis C. Manges spent 47 of his 51 years in the minis Memorial. Dr. Manges retired May 31 tor Morecraft was the first person to the position of assistant pastor in the h of the church. The congregation he Open House June 16 to honor Dr. and Manges for the "exceptionally long fruitful period of service."

ST. MATTHEW'S CHURCH, Harrisburg search of a pastor to replace the Rev. J. Leas, who resigned to accept a call Stephen's Church, Wilmington, Del., eff July 1. Pastor Leas was president Ministerial Association of Greater burg and Dauphin County 1948-50 an of the chaplains at Polyclinic Hospita was chairman of the synodical com co-operating with the Luther Leag America.

VIGGO SWE

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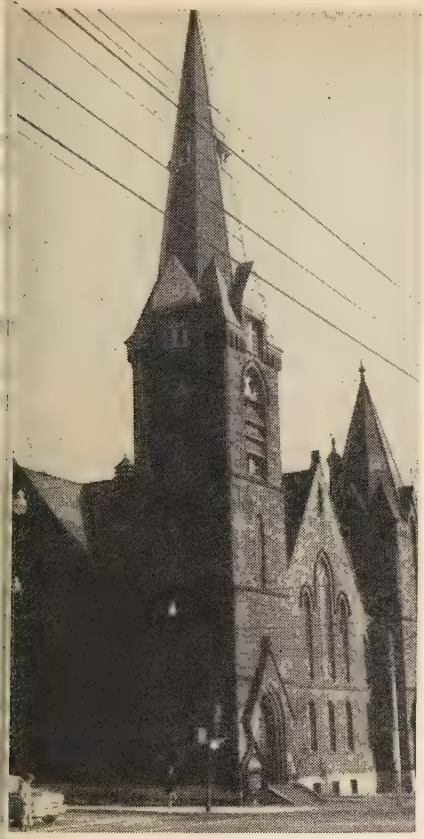


THERANS BUY CHURCH TORONTO

eautiful old church located in the center of tario's largest city, Toronto, began a new pter in its history recently. It was bought n a Presbyterian congregation by the Lu- ran Synod of Canada with assistance from ULCA Board of American Missions.

Andrew's Church, which seats 1,100, is now home of the large Estonian and Latvian gregations organized in Toronto last year. Canada Synod met here for its convention e 3-6.

The Estonian congregation was organized t Sept. 16 with 340 charter members. e Latvian congregation had 416 when it ganized Oct. 21. Both have grown rapidly the tide of refugee immigration to Canada ntinues to flow strongly.

ROLL OF HONOR

A continuation of the listing, by states, of those congregations **reporting** "The LUTHERAN In Every Home."

PENNSYLVANIA (cont')

Friend's Cove, Bald Hill
M. J. Ross

Friend's Cove, Bortz
M. J. Ross

Friend's Cove, St. Mark
M. J. Ross

Garrett, St. Michael
G. B. Keidel

Harrisburg, St. Matthew
J. E. Leas

Hellertown, Christ
B. R. Stauffer

High Spire, St. Peter
R. R. Bergstresser

Indianland, Christ
R. W. Meck

Jacobus, Salem
J. B. Weaver

Jefferson, St. Jacob
K. S. Ehrhart

Jefferson, Trinity
K. S. Ehrhart

Jefferson, Zion
K. S. Ehrhart

Jennerstown, Christ
R. N. Senft

Jennerstown, Mt. Zion
R. N. Senft

Jennerstown, St. James
R. N. Senft

Jerome, Jerome
G. A. Clarke

Kellers-Tohickon, Parish
M. L. Shelly

Kutztown, Trinity
C. L. Heckman

Leesport, Trinity
C. H. Ruloff

SEATTLE'S CONVENTION COMMITTEE MEETS TO PLAN ARRANGEMENTS
. . . Northwest churchmen discuss problems with Easterners

WASHINGTON-OREGON

Convention Committee Meets to Plan for Seattle Sessions this Octob

SEATTLE—Members of the Seattle Committee for the 1952 convention of United Lutheran Church in America met in the convention city last month to disc plans for entertaining the better than 900 delegates and visitors.

Present from the New York City Church House was ULCA Secretary F. Eppling Reinartz, whose responsibility it is to co-ordinate convention arrangements. With him was the Rev. Carl E. Koppenhaver, director of the ULCA News Service, whose job will be dispensing news releases and directing television, radio, and newspaper publicity during the eight-day sessions this October.

Chairman of the Seattle Committee is the Rev. H. Stanley Holman, of Longview, Wash. He is enlisting pastors and laymen of the Northwest in arranging "the finest entertainment" for delegates and visitors.

Others meeting with the committee included: the Rev. Edward Hummon, in charge of hotel accommodations; Chester Stixrud and Mrs. George H. Rohrer (sightseeing and entertainment); the Rev. Luther Jansen (schedules for visiting pastors); and Dr. Lawrence H. Steinhoff, Pacific Synod president, who will serve as official "host" on behalf of his synod.

Committee personnel agreed that plans seemed to be "progressing satisfactorily" and that the convention this October "should be one of the best in ULC history.

WISCONSIN:

Homes for 170 German Refuge Families Are Found in Wisconsi

MILWAUKEE—Wisconsin Luther have exceeded the goal set for them sponsoring the resettlement of ethnic G mans, it is reported by the Lutheran W fare Society's office here.

When this phase of the immigration gram, authorized under the DP Act of was launched at the start of 1952, the ciety fixed its goal at 100 families. A re tabulation showed that 170 families assured of homes in this state becaus Lutheran sponsorship. Forty-eight of th involving 163 persons, have already arr

Mrs. Marie Thompson, resettlemen rector of the society, said that because consin Lutherans had responded so wi heartedly to the appeal, only seven states were settling more ethnic Germ than Wisconsin. Most will locate on fa

Sponsorship of the families was obt in Wisconsin through an intensive camp headed by Dr. C. A. Puls, Madison pa

DR. FRANCES DYSINGER, ULCA-WMS promotion secretary and Marion College commencement speaker, congratulates Mary Virginia St. John, of Chilhowie, Va., on being named "Miss Marion of 1952"

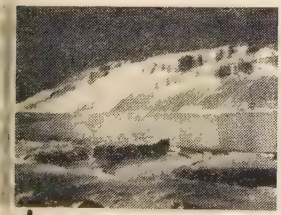
IRGINIA:

ysinger Addresses Marion Grads; hilhowie Girl Chosen "Miss Marion"

MARION—Dr. Frances Dysinger, promotion secretary for the Women's Missionary Society of the United Lutheran Church, was principal speaker at the Marion College commencement June 1.

Mary Virginia St. John, Chilhowie, was chosen Miss Marion of 1952 in a secret student body ballot. "Miss Marion's" identity is traditionally kept secret until announced by Miss May Scherer, dean emeritus of the institution, at the annual Mother-Daughter banquet the week before commencement.

Miss Marion is "the senior who most clearly exemplifies the Marion College ideal:



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Pastor, Trinity Lutheran Church, Germantown

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NEWS IN THE CHURCHES

"To care for what is rather than for w seems; to be loyal to what is best in traditions of the past and yet open to discoveries of the present and the hopes the future; to find freedom in knowledge the truth, beauty in the common sphere daily living; joy in love and friendship, strength in constructive service; to p happily and work honestly; to believe God and God's children; and to serve wh service is most needed . . ."

During the past session, Marion recei several gifts of brassware for the coll parlors and the proposed assembly buildi

At one of the last chapel services of school year, a set of brass altarware given the college in memory of Miss Cathe Copenhaver was dedicated. The set inclu a cross, candlesticks, and flower vases will be preserved for use in the new assem hall, which college officials hope will under construction before long.

The local branch of the American A ciation of University Women has presen to the college a pair of brass sconces for college parlors.

A gift of brass andirons for the pa has been presented to the college by Women's Auxiliary of Trinity Church, berth, Pa. Trinity Church is the h church of Mrs. J. Harold Mumper, fo dean of women at Marion.

The third addition to the beauty of parlors was made possible through the erosity of an anonymous donor in the cago area. For the past several years Ma College, along with a number of other theran colleges, has been receiving a q terly donation of $1 from this anonym friend. The dollar bill always comes wrap in lined stationery marked in pencil, your building and improvement fund," the envelope carries no return address o than the Chicago postmark. Just recently college used the accumulated dollars to chase a pair of beautiful brass candles for the parlors. These candlesticks wil recorded as the gift of this unknown fri

MARY PRESTON SHE

CHEL WILL BE DIRECTOR FILMING LUTHER STORY

Irving Pichel, veteran Hollywood director, s been engaged to work on the film on life of Martin Luther, to be produced in rmany this summer by Louis DeRoche-ont Associates for Lutheran churches of nerica.

This announcement was made by Dr. Paul Empie, chairman of Lutheran Church oductions, and Mr. DeRochemont. The ee months' shooting schedule will begin the Wiesbaden (Germany) studios on gust 4.

Lothar Wolff has been assigned by Mr. eRochemont as the producer of the film. . Oswald Hoffman, secretary of the LCP ard, and Henry Endress, executive secre-ry of Lutheran Church Productions, will rve as church consultants in film produc-n work. Dr. Hoffmann is public relations rector of the Lutheran Church—Missouri nod and Mr. Endress is stewardship sec-tary and director of the Lutheran Lay-en's Movement of the United Lutheran urch in America. Allan Sloane, author of e Luther movie script, will serve as dia-gue director. Casting is now in progress New York and England.

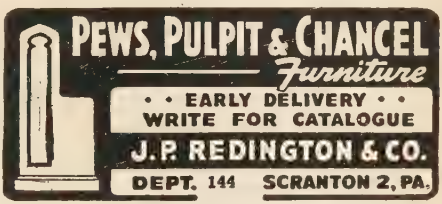
Mr. Pichel has directed 35 feature films, cluding *The Great Commandment, Santa , Destination Moon, Mr. Peabody and the ermaid, The Moon Is Down.*

Mr. Pichel taught English at Leland Stanford University, the University of Wisconsin, Mills College, and the University of California. He was a pioneer in the little theater movement in the United States and is on the board of editors of *The Quarterly,* a magazine about films, radio, and television.

DECEASED

Mrs. Robert D. Clare

Mrs. Ada McLinn Clare, wife of Dr. Robert D. Clare, pastor emeritus of St.



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CHRIST'S MISSION, INC.
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Mark's Church, Baltimore, Md., died in Philadelphia, May 25. She was 72.

Born in Chester Springs, Pa., on Nov. 19, 1879, she was married to Dr. Clare in the fall of 1903 and served with him in pastorates in York, Pa.; Johnstown, Pa.; and Baltimore, Md. Since 1947, she had resided in Upper Darby, Pa. While in Baltimore, she was a leader of the congregation's WMS, served as president of St. John's Circle of The King's Daughters and Sons and w active in the Women's League of Gettysbu College. One of her special interests was working with Lutheran students in colleg and universities located near the Baltimo church.

Surviving are her husband; a son, the R R. Donald Clare, Holy Trinity Chur Leonia, N. J.; two daughters, Mrs. Stu B. LeCompte, Plainfield, N. J., and M Spencer V. Smith, of Wayne, Pa.; a sist a brother, and four grandchildren.

The funeral was conducted May 29 in Mark's Church, Baltimore, by the Rev. P H. Smith, assisted by Dr. Charles J. Hin

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PARISH WORKER

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Dr. Otto H. Bostrom

Dr. Otto Henry Bostrom, professor ecumenical theology and English Bible Hamma Divinity School, died June 9 a hours after taking part in the Wittenb College commencement exercises. He was

Born in Swec Dr. Bostrom came the U.S. at the age 15 and was educ at Augustana Coll the University of W consin and Yale. was graduated f Augustana Semin in 1918, then se as pastor of Gr View Church, Moines, Iowa. In 1920 he became hea the department of Christianity at Augus College. In 1928 he accepted a call to M quette, Mich., and in 1940 began a se year pastorate at Gustavus Adolphus Ch in New York City. In '47 he became fessor at Hamma and director of the s nary's choir.

For 20 years he had served as chair of the Augustana Church's music comm and was a member of the National Luth Council's Joint Liturgical Commission.

Surviving are his wife, Lillian; a son, O. Bostrom, of Winchester, Mass.; a da

Mrs. Joan Commanday, of Berkeley, ..; four grandchildren, three brothers, a sister.

The funeral service was conducted in St. ...'s Church, Springfield, Ohio, June 12. ...ment was in Kirkland, Ill.

Harry C. Michael

Mrs. Gertrude Aurand Michael, wife of Harry C. Michael, retired pastor of the ...ral Pennsylvania Synod, died at the ...onal Lutheran Home for the Aged, ...hington, D. C., May 20. She was 74.

...orn in Beaver Springs, Pa., Nov. 7, 1877, ...was married to Dr. Michael in July 1905 ...wing her graduation from Irving Col... She served with her husband in pas...es in Wilmerding, Northumberland, and ...stown, Pa. The Michaels lived in Get...urg, Pa., between his retirement in 1942 ... the time they entered the National ...eran Home in 1951.

...rs. Michael was active in affairs of the ...ch, being especially interested in mis...s. She served as president of both Sus...anna and Allegheny synodical Women's ...ionary Societies and was on the execu... board of the ULCA-WMS for 13 years. ...urviving are her husband; a brother, Dr. ...rles G. Aurand, First Church, Wheeling, ...Va.; two nephews, the Rev. Charles W. ...and, Grace Church, Sunbury, Pa., and ... Rev. John M. Aurand, Sharpsburg par... Sharpsburg, Md.; and a niece, Maude ...and, a Gettysburg Seminarian.

...uneral services were conducted in Wash...on, D. C., on May 22 and in Sunbury ... May 23. Participants included: Pastors ...rge I. Melhorn, Wallace E. Fischer, ...ght F. Putman, Donald L. Rhoads, and ...e H. Rhoads.

C CALENDAR

...Y

...0. Mississippi Synod. Providence Church, Burns

...1. Luther League Convention, Central Pennsylvania Synod. Christ Second Church, Altoona

...2. LL Convention, North Carolina Synod. Center Grove Church, Kannapolis

12-13. LL Convention, Kansas Synod. Camp Wa-Shun-Ga, Junction City

17-18. LL Convention, Mississippi Synod. Trinity Church, Jackson

24-25. WMS Convention, Mississippi Synod. Grace Church, Laurel

25-27. Luther League of Illinois. St. James' Church, Vandalia

25-27. LL Convention, Ministerium of Pennsylvania. Christ Church, Hazelton

July 25-Aug. 3. Lutheran World Federation Assembly, Hannover, Germany

Oct. 8-15 United Lutheran Church convention, Seattle, Washington

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in conclusion . . . . . .

IF YOU WANT TO HEAR about lands where the sun always shines and everything is already perfect but constantly getting better, read the magazines from the Communist countries.

I have a Russian periodical which tells how sailors of that country spend their time when they are on shore leave. Scientists, writers, actors, and leading workers in the local factories meet them at the port and exchange opinions and information with them. This is sharp contrast to what we hear about capitalist sailors in port.

There is a recent Hungarian booklet telling about a factory worker, Ferenc Gergely, who lives in an apartment house at No. 1 Peace Avenue in Budapest. The Gergely family has everything good these days. "Ferenc Gergely smiles," says the booklet, "thinking of the many things he has purchased in the last four or five years. He remembers the days when he had but one shirt, and had to wait—shirtless—while his wife laundered it. Today the cupboards are full of clothes."

It's splendid to hear about how well these folks are getting along. But how angry they would get if an American imperialist were to point out some small flaw in their perfection, like saying that Mrs. Gergely seems to have a run in her stocking.

PEOPLE WHO BOAST frantically about how well they are doing, and who can't stand the slightest criticism, are people who aren't at all sure of themselves. They are so far from achieving their ambitions that they dread having their actual circumstances exposed. The Roman Catholic Church in America has often exhibited these symptoms.

It's a great comfort not to have ambitions which depend for their fulfillm on intense competition with someb else. That's a good plank to nail fir in your platform for Christian living.

I wonder how long the Commur can stand their incessant souped-up f year plans for 10,000 per cent impr ment in everything. They have so fa go, in climbing out of the immemor squalor of their central European c tries, that it will be long before there widespread tangible results. But sc where along the way they may disc the goal isn't worth the effort. Wh painful disillusionment that would be

Lots of little empire-builders in e American town are in the same dan They won't listen to those old word New Testament wisdom about not la up treasures on earth. So of course have to go to hell, which takes the of high blood pressure and middl frustration.

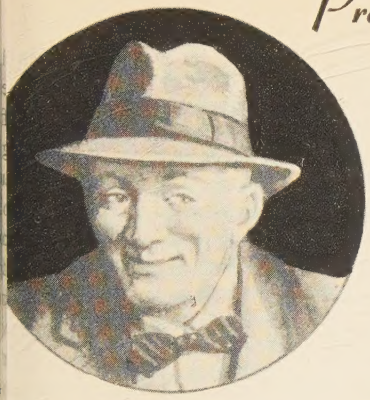
THE WAY TO SAFETY is to open Scriptures and walk the Galilean r with Jesus. He was concerned abou bleak poverty of a beggar dying ou the rich man's door, but not about many dozen shirts there were in man's wardrobe. "Give us this day daily bread" includes all the neces of life, we are told, but doesn't in worrying about whether we can aff Cadillac.

One of the real joys of this life drive along a highway where ther 100 billboards to the mile, and co carefully all the advertising sprea them, and then decide there isn't a advertised on any of them that you want. That's the fifth freedom (r it's first), freedom from wanting t

—ELSON R

Presenting . . .

PERRY BRADFORD



And who is Perry Bradford?
Well, some people just call him a "character" and let it go at that. You don't meet many men like Perry. He's a practicing Christian with a sense of humor.

But what's he doing in that store window? Is he trying to put the store out of business? No-o-o; that is, not exactly. This is just one of his ways of trying to make people aware of the difference between their beliefs and their actions.

hat do you mean, "just one of his ways"? I should
k that one would be enough!
w wrong can you be, friend? How about the
e Perry's pastor conducted church service
h no cross on the altar, because Perry had
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e—but I don't want to bore you.

on. I'm definitely interested.
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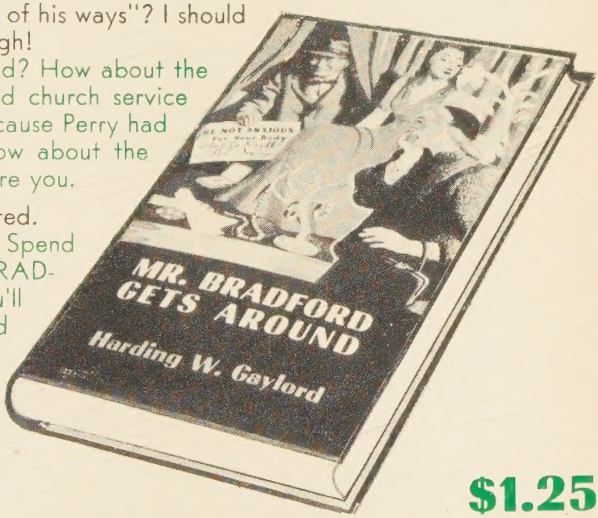

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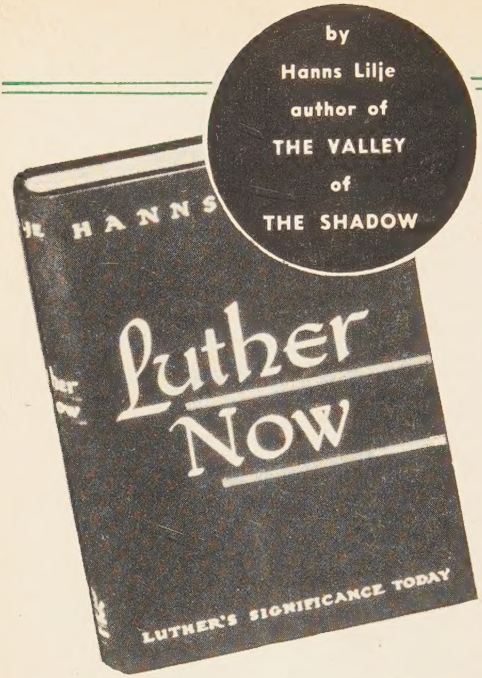

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